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The Christian Century

Published Weekly

The President's Hope

An Editorial

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War in Heaven Again

By John Haynes Holmes

The Cost of Ecumenical Unity

By John R. Mott

Who Rules America?

By Oswald Garrison Villard

The Volunteer

By Renwick C. Kennedy

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In This Issue

JOHN R. MOTT

probably comes nearer to deserving the title "world Christian" than any other American. For more than a generation he has traveled throughout the earth on missions of ecumenical Christianity. He has been honored by his own government with the Distinguished Service Medal, by Japan with the Order of the Sacred Treasure and by France with the Knighthood of the Legion of Honor. His most recent honorary degree was a D.D. conferred by the Ecclesiastical Academy of the Russian Orthodox Church in Paris. The article which appears in this issue is part of the address given by Dr. Mott at the recent Toronto Ecumenical Conference.

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The CHRISTIAN CENTURY

July 23, 1941

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Calendar of Coming Events

June 30-Sept. 6. School of Living, Suffern, N. Y.
July 6-26. Institute for Race Relations, Westtown, Pa.
July 13-27. Conference on Religion and Life, Lakeside, O.
July 14-26. Baptist Summer Assembly, Franklin, Ind.
July 15-26. Religious Education Conference, Northfield, Mass.
July 16-Aug. 27. Lisle Fellowship, Denver, Col.
July 18-30. Ashram, Occidental College, Los Angeles; Stanley Jones, leader.
July 19-26. Federated School of Missions, Mt. Hermon, Calif.
July 19-27. Baptist Adult Conference, Northfield, Mass.
July 19-27. Philadelphia Methodist Conference Young Adult Summer Fellowship, Selinsgrove, Pa.
July 20-26. Southern Y.M.C.A. Conferences, Blue Ridge, N. C.
July 20-27. Baptist Young People's Summer Assembly, Lake Tahoe, Calif.
July 20-27. Baptist Summer Assembly, Chicago.
July 20-27. West Ohio Youth Institute, Lakeside.
July 20-Aug. 1. Conference on Religion and the World Today, Harvard University, Cambridge, Mass.
July 20-Aug. 1. Baptist Summer Assembly, Granville, O.
July 21-25. Conference on the Minister at Work, New York city.
July 21-27. Baptist Young People's Assembly, Green Lake, Wis.
July 21-27. North California Disciples Convention, Santa Cruz.
July 21-Aug. 1. Baptist Summer Assembly, Kalamazoo, Mich.
July 21-Aug. 1. Baptist Summer Assembly, Livingston, Mont.
July 22-Aug. 1. Baltimore Area Methodist School of Ministerial Training, Westminster, Md.
July 23-26. Writers' Conference, Highland Park, Ill.
July 23-27. International Convention of Gideons, Grand Rapids, Mich.
July 26-Aug. 2. Massachusetts Christian Endeavor Conference, Northfield.
July 27-Aug. 3. Cedar Falls Bible Conference, Cedar Falls, Ia.
July 28-Aug. 2. Annual Conference for Ministers, Presbyterian Theological Seminary, Chicago.
July 28-Aug. 2. Baptist Junior High Assembly, Green Lake, Wis.
July 28-Aug. 3. Baptist Adult Conference, Geneva Glen, Col.
July 28-Aug. 3. South California Disciples Convention, Long Beach.
July 28-Aug. 8. Baptist Summer Assembly, Caspar, Wyo.
July 28-Aug. 10. Pastors' Institute, University of Chicago.
July 29-Aug. 6. Portland Area Methodist School of Ministerial Training, Tacoma, Wash.
Aug. 1-7. Baptist Summer Assembly, Clifdell, Wash.
Aug. 1-10. Institute of International Relations, Cornell University, Ithaca, N. Y.
Aug. 1-15. Ashram, Blue Ridge, N. C.; E. Stanley Jones, leader.
Aug. 2-18. Northfield General Conference, Northfield, Mass.
Aug. 4-9. Baptist Adult Conference, Frontenac, Minn.
Aug. 4-15. Baptist Summer Assembly, Ottawa, Kan.
Aug. 4-16. Baptist Young People's Conference, Winnipesaukee, N. H.
Aug. 5-9. Conference on Religion and Personality Integration, Chicago.
Aug. 8-14. Texas Synodical Auxiliary Training School, Kerrville.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

AFTER A BRIEF interlude, mechanized warfare in all its fury once again broke loose on the Stalin line. With two hundred German divisions and an equal or greater number of Russian troops locked in desperate combat, it is probable that the most terrible losses of life of the present struggle are occurring on both sides. Although the resistance of the Soviet soldiers has amazed the world, Hitler's steel juggernaut appears still to be moving toward Moscow and Kiev, respectively the political and the strategic objectives of the campaign. Meanwhile the terms of the treaty of alliance between Great Britain and the Union of Socialist Soviet Republics were published. They are contained in two sentences: "The two governments mutually undertake to render each other assistance and support of all kinds in the war against Hitlerite Germany. They further undertake that during this war they will neither negotiate nor conclude an armistice or treaty of peace except by mutual agreement." This agreement is so simple that the question arises as to why three weeks were required to negotiate it. If precedent means anything, the answer will be known only when the terms of the secret treaty, which was probably negotiated at the same time, are revealed.

Churchill and Stalin Agree on Alliance

Japan Prepares Another Move

WITH THE PORT of Kobe closed to all foreigners for a period of ten days, rumors that a large contingent of Japanese troops is embarking for another foreign adventure are gaining momentum. The German-Russian break produced great agitation among the elite coterie which rules Nippon. Although Mr. Matsuoka had returned from Moscow only three months ago with a new German-inspired treaty of non-aggression between Japan and Russia, the Soviet government's gargantuan struggle with Hitler's legions appeared to put a new face on Soviet-Japanese relations. So after numerous conferences held within the circle of highest leadership, it was announced a few days ago that a decisive course had been laid out by which Japan would be guided to her appointed destiny. Now the world is waiting to see what this means, if anything. Inspired rumors originating in Shanghai insist that an attack on the maritime provinces of Siberia is contemplated. The army, which is the element in the country most influenced by Germany, has long purposed to roll the Soviet forces back to Lake Baikal. The best guess, however, is that if any move is under way, it is a thrust to widen the area of Japan's control in Indo-China. Several thousand of the emperor's troops have maintained a bridgehead in that country since last year. Now the Japanese press again emits the rising growl of complaints and charges which usually precede military action. Britain is charged with trying to strengthen her position in near-by Thailand, which Japan regards as within her "Greater East Asia Co-Prosperity Sphere." America is taxed with "interference." The occupation of Iceland evidently indicates to Japan's leaders that our involvement in the naval phase of the European war will probably soon remove the threat of effective American action in the South China sea.

Educators Present New Post-War Plan

THE MOST ORIGINAL and far-reaching proposal for post-war reconstruction which has yet been made issues from a group called the New Educational Fellowship. Presenting their plan before an assembly of educators at the University of Michigan, Dr. William H. Kilpatrick, their chairman, explained that the group believes that post-war reconstruction of the physical aspects of civilization will fail unless it also involves re-education of whole peoples including ourselves as an integral part of the rebuilding process. Insisting that this educational element requires as extensive preliminary planning as does the provision of material necessities, the educators said that the aim must be to increase the cooperation of all, victors and vanquished alike, in the common civilization. "A vindictive policy defeats itself. Only by reconstruction through education will youth be reassured against a new betrayal and their full energies enlisted in the cause."

Primarily concerned with post-war Europe, which they believe to be headed for a wholesale collapse unless wiser counsels prevail than have yet been offered, they recognize "that the phenomenon called Hitlerism is an extreme form of a world-wide disease." They therefore urge the initiation of intensive studies by educators in all countries in the hope of arriving at a general pattern of procedure. Their plan of simultaneous reconstruction and re-education would go into effect the moment fighting stops. "The following tasks will be immediate and paramount: (a) the immediate feeding and care of all children of all nations; (b) both individual medical care to repair the ravages of war and public health measures to prevent the outbreak and spread of epidemic diseases; (c) the reconstruction of schools, housing, and public services." In every community, "even in the defeated countries," the educators would work through a nucleus of "local people of good will and experience." With their help they would "plan, organize and finance the employment of all human resources, especially of youth, on all the manifold tasks of reconstruction," using for patterns the Chinese cooperatives, the British youth councils, the CCC, the NYA and the WPA. All of this would be carried out within the framework of a comprehensive plan of education. It is interesting to note that much of this promising plan recapitulates the present activities of the Quakers.

German Catholic Bishops Protest Curbs on Church

A YEAR AGO, it was announced by the DNB that the Roman Catholic bishops in Germany were about to issue a pastoral letter favorable to the nazi cause. Norway, Denmark, Holland and Belgium had been devoured, and France was tottering to its fall. But the pastoral letter did not appear. Now the bishops, having again had their annual meeting at Fulda, have issued a letter to all the Catholics in Germany—and it is not favorable to Hitler. To be sure, it affirms that the church is loyal to the government and cites the services which laymen and priests have rendered. It expresses no opinion upon the nazi policy of conquest or upon the treatment of anybody except Catholics, or even of these except as they are prevented from the free exercise of their religion. But for all their restraint in regard to questions of political morality and of humanity, about which they must certainly have some ideas which they suppress with difficulty, the bishops are outspoken in declaring that "the existence or non-existence of Christianity" in Germany is at stake by reason of nazi attitudes toward the church. The most specific complaints have to do with the closing of church schools and, more recently, the kindergartens, the suppression of Catholic papers, and the confiscation of church property (especially monastic and other institutional buildings) for secular uses. It is significant that this pronouncement comes just at the time when Hitler is making his grand gesture in Russia as the self-appointed champion of Christian Europe against atheistic communism. There were other reasons for the appearance of the pastoral letter at this time, for the bishops regularly meet on St. Boniface's Day and that is the normal occasion for their letters to the church. So perhaps this happy timing is only a coincidence. But at least it gave the bishops an opportunity to say, just at the moment when the statement would be most relevant and effective, that Hitler's appearance in the role of crusader is no more convincing to them than it is to the Vatican or to the Catholics of England and America or to anyone else.

Syria Yielded by French, Occupied by British

ACRE has seen so many things happen during its three thousand years of recorded history that it could scarcely have been surprised at the meeting of French and British representatives as enemies to sign the armistice which ended their war in Syria. This fortunate event occurred on Monday, July 14—Bastille Day. That there had been a fight between British and French in Syria was evidence that the principles for which Bastille Day stands are no longer dominant at the seat of the French government. But there are plenty of other evidences of that. The terms of the armistice are generous. French forces move out and British forces move in. French soldiers and civilians are to be given a free choice between casting their lot with the Allies and "free French" and being sent back to France. French ships, planes and heavy equipment in Syria and adjacent waters are to be surrendered. Officers keep their arms and are to be accorded military honors. There are to be no reprisals upon the defeated forces or their sympathizers. The terms could scarcely have been more generous, but they are also sensible. The British cause has nothing to gain by fanning the hostility of the Vichy French. The Vichy government was under such pressure from its nazi overlord that it could not surrender Syria without a struggle, even though it would derive no advantage from keeping it. For the British, this is the most important success since General Wavell's spectacular campaign in Libya. It erects an immense barrier in Hitler's path on one route to Suez, it protects the overland route to India, it defends one oil line and wins another.

Is Conscription for Foreign War?

WHEN General Marshall demanded authority to send the army outside the Western hemisphere and asked that the one-year limit on conscription be indefinitely extended, he was improperly going beyond his military function into the civilian realm of policy-making. The uproar which immediately broke loose did not, however, focus on the question whether the chief of staff had overstepped his military role. The first objection made was that such a decision would be an act of bad faith. The nation had accepted conscription on the understanding that draftees would be free after a year to return to their normal pursuits unless, as the law said, "Congress [shall] declare that the national interest is imperiled." Congress has made no such declaration. To change the law under these circumstances is simply not fair play. This is particularly true when Canada has not yet seen

fit to impose conscription except for home defense. When the occupation of Iceland was announced, however, the debate immediately shifted. Again the draft law was recalled. Section 3-e reads: "Persons inducted into the land forces of the United States under this act shall not be employed beyond the limits of the Western hemisphere except in the territories and possessions of the United States, including the Philippine islands." That too was a contract or at least a pledge of honor, which Congress made with the American people when it asked their assent to the first peacetime conscription in our history. Its insertion in the law was an important factor in winning that assent. The unmistakably hostile public reaction to General Marshall's proposal that the President be permitted to use draftees "in such manner and in such places" as he might desire caused the President on July 14 to withdraw his support of the idea. He still insists, however, that the induction period be indefinitely extended. In opposing him on both issues many congressional leaders believe that they are fighting to preserve the last vestiges of their constitutional right to determine whether or not this country goes to war. We believe they are right.

France Heads Toward Fascist System

FRANCE is to have a new constitution. Marshal Petain has appointed a committee to draft it. In an address a few days ago he announced the principles by which the committee is to be guided. It is, of course, significant and ominous that the task of framing a constitution is committed not to a national assembly with some claim to being representative of the public will, but to a handful of men designated by the chief of state. The instructions delivered to this committee are just what its non-representative origin would lead one to expect. The concept of the sovereignty of all the people is definitely out. The people, in the democratic sense, have been exercising "absolute rights in total irresponsibility," and authority has come from "sheer numbers." That won't do. Authority must be confined to a smaller group of "people whose rights derive from their duties." Taken by itself, the idea that rights and duties should go together sounds persuasive. Everyone knows that the weakness of democracy lies in the irresponsibility of many who exercise the rights of citizenship. Proceeding with Petain's plan, we find that governing authority is to come from those "natural groups without which there is neither people, state nor nation," and that these are "families and organized professions and trades." There is heavy stress on the family as the seat of authority, but that turns out to be mostly window-dressing designed to attract the favorable attention of the Roman Catholic Church, which also stresses the importance of the family—partly because it is important and partly because it is more amenable to control by the church than any other social unit. But when Petain gets down to specifications it appears that the structure of families, professions and trades is to have above it "a hierarchy of men who are selected by service rendered to the community, of whom a small number will advise, a few will command, and, at the top, the chiefs who will govern." The phrase, "selected by service," is meaningless without some statement of what is meant by service, and so might as well be deleted. What it boils down to is the denial of the right of the people to set up a government to protect their common interests, and the substitution of government by a clique. That is where the French Revolution went out.

Good Neighbors, Ecuador And Peru, Quarrel

PRESS reports of shooting between the military forces of Peru and Ecuador—since "shooting means war"—have given rise to not unreasonable fears that our good neighbors to the south are not as good neighbors to each other as they will have to be if the American republics are to stand together in continental unity. The case is not as serious as it sounds. The boundary controversy between these two countries has been chronic for more than a century—ever since the partition of New Granada in 1830 produced the three northwestern nations of South America and the arbitrary drawing of the boundary line in the unexplored country east of the Andes left a legacy of claims and counter-claims. That line was practically drawn with the point of Bolivar's sword. It was a good sword for the purpose of liberation, as at least five South American republics can testify, but an indifferent instrument of geographical research. Honoring Bolivar does not commit anyone to the belief that he drew the line between Peru and Ecuador exactly where it ought to be. Ecuador, with less than half the population of Peru, has already been considerably shouldered and crowded by her larger neighbor. It would be greatly to the advantage of both parties, and of the whole cause of pan-American friendship and solidarity, to have this last serious South American boundary dispute definitively settled. This is the wrong time to have it flare up, and one suspects that the smoldering embers of discontent have been shrewdly fanned to flame by interested parties, especially since German influence in Ecuador is rather more potent than in most other Latin American countries. But after hostile gestures on both sides, and some actual conflict, the contestants have responded reasonably to the diplomatic pressure of the United States, Brazil and Argentina, and the boundary dispute is to be argued at Washington before friendly and neutral arbiters.

Evelyn Underhill, Mystic And Religious Thinker

EVERY serious reader of religious literature knows the name of Evelyn Underhill and knows, at least in a general way, that it stands for all that is best and sanest in modern mysticism. Her recent death is reported by our London correspondent (page 941). It is just thirty years since she published her first important work, entitled *Mysticism, A Study in the Nature and Development of Man's Spiritual Consciousness,* the thirteenth edition of which appeared last year. This was followed by a succession of works in which the basic ideas of this book were elaborated, illustrated, supported and applied.

Her writings were, to an extraordinary degree, immune to that swift obsolescence which overtakes so much well meant and really worthy religious literature. She viewed the world *sub specie aeternitatis,* and thoughtful readers accepted the validity of her conception of the timelessness of reality and would not let her words grow old or sink into oblivion. Yet she was also sensitive to the urgency of the world's present and concrete problems, and to the values of fellowship among all sorts and conditions of men, and to the Christian's—and perhaps especially the Christian mystic's—need of the bracing discipline of participation in the varied stream of life. She explicitly disavowed the ideal of retirement into "a nice, quiet corner of the church" for contemplation undisturbed by the raucous noises of the street. Yet it was to contemplation and worship that she made her largest contribution. Her mysticism was balanced and safeguarded by sound scholarship in both theology and history. The prejudice which equally good minds of a different mold might have felt toward her mystical emphasis was disarmed by her utter freedom from fanaticism and by the vigorously intellectual quality of her thought. Evelyn Underhill wrote an appreciative book about Jacopone da Todi, the fourteenth century "fool of God." But she was herself among the sanest of mystics.

Are Objectors Living 'The Life of Riley'?

PICTURING conscientious objectors as "living the life of Riley amid country club surroundings," the *Philadelphia Inquirer* recently launched an editorial attack on the National Public Service Camps which now house hundreds of young churchmen. Taking as its text a *New York Times* description of the "idyllic existence" of a group which "had been sent at government expense" to a "mansion at Lake Otsego in the foothills of the Adirondacks," the *Inquirer* condemned the treatment of the religious objectors as "favoritism" and demanded that they "work out their year of service at essential jobs." Having recently visited two of these Public Service Camps, we are in position to say that this is a grossly unfair distortion of the actual situation. The objectors in this case were helping to put into condition an old house and farm for an all-year work camp where Quakers and others can share through democratic working participation in the rigors of up-state New York rural life. Usually, as in one camp we visited, the men are housed in bare CCC barracks. The government pays the cost of transportation to the camps, but the men are not maintained "at government expense." Instead they, their families or their churches pay $35 a month for maintenance, the men receiving the magnificent salary of $2.50 per month. Rising at five-thirty, they work eight hours a day at some kind of hard manual labor assigned to them by the government as work of "national importance." After that they carry on under their own initiative language study and other training for service. At one camp in the middle west the management had arranged to help the farmers of the neighborhood gather their crops, which were in danger of destruction because of lack of farm labor. The wages that labor would normally be paid were to go into a fund for the betterment, not of the camp, but of the community. At the last minute, orders from Washington stopped the plan. Can it be that the government and such papers as the *Inquirer* are afraid of the effect if these camps are allowed to render a really significant service?

The President's Hope

ABANDONING his reiterated pledges to keep the United States out of war, the President now says he "hopes" that war may still be avoided. This substitution of hope for pledges is profoundly significant of the changed situation in which the nation now finds itself. The administration and its spokesmen wish to create the impression that the country is being drawn by forces beyond its control so near to war that the earlier pledges against intervention are now "obsolete." The nation's fate is in the lap of the gods. Nothing remains but to hope that the gods will be kind.

That the policy and purposes of the administration are responsible for the fateful predicament in which we stand will not, of course, be conceded. But the fact is obvious. As the past year is reviewed, it is clear that the course taken by our government has been oriented directly and deliberately toward the inevitability which now seems to loom before us. Confident assurance that so far as the present war is concerned the destiny of the nation is in the nation's control has given way to a sense of helplessness and fatalism. The people entrusted their destiny to their President on the strength of his solemn pledges that he could and would keep America out of war. They now awake to realize that he has put the nation in a position where the utmost he himself can say with respect to the future is that he hopes for the best.

The American people have spent the past twelve months in a state of inner conflict between their trust of the President and their fears for the outcome of his policies. Their trust has been disappointed. Their fears are close to realization. The people have not been persuaded that this is America's war. They have held to the conviction that every consideration of both national interest and national duty to civilization demanded that this country remain non-belligerent. This has been shown by the polls of public opinion, the taking of which has become a favorite national pastime. Numerous polls taken in different parts of the country indicate without exception that the popular will is overwhelmingly against belligerent participation. Roughly, 80 per cent of the returns register opposition, only 20 per cent indicate an opinion in favor of belligerency.

Between these two extremes of conscious opinion there lies a great body of citizens whose attitude does not register in the newspaper polls. Only 20 or 25 per cent of those solicited respond with their ballots. What is the attitude of this 75 or 80 per cent who are not caught by the balloting technique? It is not disclosed by any of the questions submitted by the poll-takers. Perhaps no question can be framed that would elicit an unambiguous

response from them. Yet we are not at all left in the dark as to their attitude. This inarticulate body of our citizenship represents those who are torn by the inner conflict between their patriotic loyalty to the President and their conviction that the nation should not go into the war. It is this inner conflict which inhibits any expression of an opinion in a private poll. Until the President asks for their opinion, or until Congress asks for it, or until the President asks Congress to declare the people's will, they feel that there is a touch of disloyalty and a lack of patriotism in any attempt on their part to interfere with the President's conduct of foreign policy.

In thus interpreting their state of mind we are not indulging in mere speculation. To begin with, we have the election of last November when the entire electorate voted. That election revealed explicitly the popular opposition to entering the war. The political instinct of both parties sensed this state of mind before the election came off. Neither party was willing to risk its chance of success by even faintly hinting at the possibility that, if successful, it might lead the nation into the conflict. There was no note of fatalism in that campaign. No candidate expressed his mind in terms of "hope." Mr. Willkie continually attacked Mr. Roosevelt's policy on the ground that it was provocative of war. Mr. Roosevelt responded with explicit assurances that his policy was the sure way of keeping the country out of the conflict, and with repeated pledges that the sons of American mothers would not be sent to fight in any foreign war. The politicians sensed the attitude of the people and paid tribute to it. The party leaders knew and the candidates knew that the sure road to defeat at the November election was to utter a single word of weakness or compromise on the question of intervention.

Certainly nothing has happened since last November to change the public attitude toward the issue, or to justify the President's abandonment of the position he then maintained. On the contrary, the war has developed in a manner which only strengthens the national determination to keep the United States out of it. If the American people were justified eight months ago in voting non-intervention, every reason which then actuated them still holds good, and at least one huge reason has been added.

This new reason is the war between Germany and Russia. If there were good and sufficient grounds for abstaining from belligerent participation when Russia was an ally of Germany, what good ground is there for intervention now that Russia has become an ally of Britain? The rupture of the Soviet-nazi alliance is a tremendous reinforcement of the position which both parties, both candidates and the overwhelming body of the people took last November. At that time Britain's position was utterly desperate. She stood alone against the united forces of totalitarianism—German, Russian and Italian. From the standpoint of our sympathy with Great Britain or in terms of our own alleged national danger from a Hitler victory, our duty to fight could be argued far more plausibly then than now. We have every right to conclude that if, instead of private polls, an official national referendum were now held, calling for a mandate from the people, the result would be as clearly opposed to intervention as it was last November when the case for intervention was much stronger than it is today.

Why, then, is a large section of the electorate unresponsive in the private polls? The answer is found in the popular psychology which the President's policy has created. Mr. Roosevelt is playing a lone hand. He keeps his own counsel. He takes neither the Congress nor the country into his confidence. He has gathered to himself vast powers which he exercises with the sovereign independence of a dictator. For a full year he has presented the country with one accomplished fact after another, each new act taking the nation nearer to the verge of war. The effect has been to obfuscate the patriotic loyalty of the people. Though they are against intervention, they could find no place in the sequence of the President's cumulative commitments at which they could make an effective stand without seeming to compromise their patriotism. The American people are habituated to put their trust in their duly constituted leaders. They cannot tolerate insurrection. In foreign affairs, especially, it is instinctive with our citizens to back up the government's policy. This spirit is one explanation of the fact that our democracy has been a success in comparison with so many failures of democracy in other countries.

The administration is engaged in a policy based upon the assurance that this trustful spirit of American democracy can be exploited. By stealthy steps, taken under legal disguises, or under a nonchalant redefinition of terms, the nation has been edged actually into the zone of war. The strategy has been to keep the goal of these steps hidden from the people. Each step follows with apparent inevitability from the previous step, but the goal of the total sequence is not avowed. Indeed, it is lightly disavowed, as when Secretary Knox, who told the Canadians that the time is not far distant when the United States will be standing at their side in the war, later told the American press that he "hopes" the present policy may not lead to war!

Those of us who believe that the administration's policy is leading straight to war, whether we are for or against that policy, have no alternative but to interpret it as a deliberate exploiting of the trustful patriotism of the great mass of the people. Each step taken is irreversible. Once embarked upon the course from which the restraint, "short of war," has been removed, the nation seems to its citizens to be in the grip of fate. The President and his spokesmen, with increasing candor, so interpret it. Thus the public mind is being prepared to regard the final act as "inevitable." But this inevitability is nothing but the lowering fate which the administration's policy has all along invited. A sincere policy of aiding Britain "short of war" would have been bedeviled by no such fatalism. Our national fate has not lain in the lap of the gods; it was inherent in the purposes of the administration.

This is not a partisan charge against the administration. Those who have supported the President's course, as well as those who have opposed it, can regard it in no other light. The former rejoice in it as the imminent consummation of the purposes which have actuated them from the beginning; the latter deplore it as the realization of the fears which have haunted them from the start. There

can be no controversy over the fact. But the fact is profoundly solemnizing. For the most powerful nation in the world now awakes to find that in the progressive surrender of its democracy to the keeping of one man, its destiny is in imminent danger of slipping out of his hands into the maelstrom of vast revolutionary forces from which he himself only "hopes" he will be able to save it.

This sense of fatalistic helplessness in the leader has now seized the people. The stout assertion of their independence and freedom of action which has characterized their spirit through all the years of their history is growing limp. Softened by the propaganda of hysteria, they surrendered the control of their government to a single leader who was committed to the doctrine that America's independence was really dependent upon the fate of Great Britain. By thus prolonging an increasingly cruel and devastating war, the forces involved have become vastly more sinister for the world and for America than they would have been had they been left to come to terms without expecting our intervention. The sense of helplessness to control their own destiny, which has been growing in the heart of the people of this nation ever since the passing of the lease-lend act, poignantly defined itself in their consciousness when they received the announcement that the United States navy was actually in military control of Iceland, a territory deep in the clearly defined zone of the war, and that operations were on foot preparing bases for American use in parts of Great Britain's own territory. All this without the knowledge of the people or the approval or even the knowledge of Congress.

Prior to this occupation of Iceland, it was possible to interpret the President's acts as in good faith "short of war." We say it was "possible" so to interpret them. Though they pointed toward war it was still possible to attribute to the President the purpose to keep them "short of war." But the occupation of Iceland removes all doubt as to his intentions. This was an unambiguous warlike action, overtly defiant of Hitler and inviting attack.

What can a loyal and patriotic people do in the presence of an accomplished fact such as this? Their President has committed them. His act is their act, despite their lack of participation in its performance. It is hardly conceivable that this act can be reversed, that our marines can be withdrawn and the *status quo ante* restored. Nations do not behave that way. National honor and prestige are at stake. The American people do not wish to embarrass their President. They cannot embarrass him without embarrassing America. He knows that, and is trading upon this knowledge. It is this knowledge of the solidarity of people and President which has given him assurance to take every step toward war in the long sequence of actions stretching over the past year.

One thing only remains for the people to do before giving way to the fatalistic implications of the Iceland occupation. They can demand that the President shall take no further step in his policy until he has laid the whole situation before Congress and received from Congress authority to wage war. If he can secure from Congress a declaration of war he can proceed with the knowledge that the nation is behind him. If he cannot secure such constitutional authority, the Icelandic episode may come up for revision or may be given an interpretation which will render it innocuous.

The proposal to arouse the people to make such a demand may be futile. The President has the whip hand. The people have already given away most of their power. In the constitutional provision which lodges in the hands of Congress the prerogative of declaring war, the people have the last remaining shred of democratic self-government. Is there enough vitality left in our democracy to seize this still unalienated right, to insist upon its recognition, and then to let Congress know the popular will? Once the issue is before Congress, we believe the great inarticulate mass of citizens, now obfuscated and checkmated by the conflict between their patriotism and their instinctive opposition to involvement in this war, will make their voice heard in unmistakable tones. Will Mr. Roosevelt let Congress decide?

The President still "hopes" to keep out of war. The people have yet this one chance to assure the fruition of that hope.

VERSE

Apartment Peace

HEADLINES raid my room—
Of tanks upon their feasts;
Battles sowing doom
Ravel men to beasts.

Countless bombers strew
Incendiary hells;
Towns are yielding to
Tolerance of shells.

Arraigned by all the cries,
Indicted by each doom,
Now I must arise,
Uncoffined, from my room.

LOUIS GINSBERG.

The Parade

THERE is nothing on earth with more thrill, or more thunder,
More pomp or more splendor,
More zeal than a great parade!
How they march, the Colonel and Major, the Captain and Private,
In brilliance of medal, and luster of leather arrayed.
Oh, the fervor and glory, the faith and the courage
Their resolute faces show,
And the cheering of people, the singing, the clapping,
The flowers the sidelines throw!

There is nothing on earth more shattered, more weary,
After a war is done,
Than a ward full of soldiers, forgotten and stumping,
Cursing the fife and the gun.

MARCIA MASTERS.

The Cost of Ecumenical Unity

By John R. Mott

CHRIST enjoined upon his followers that, whenever they contemplate entering upon an important constructive undertaking, they first count the cost. This warning should come with special force to us in this foundation-laying period of what is admittedly one of the most significant initiatives of all the Christian centuries—the movement to realize the ecumenical ideal. Why do that warning and that counsel of Christ apply to those of us in America and to our Christian colleagues across the world? In answering this vital question I shall confine myself to definite things which each one of us can do himself or for which he should seek to enlist his colleagues. What then are the things we can and must do?

Superficiality a Danger

We are all summoned to make the ecumenical cause the subject of thought. Because of the importance of the issues involved and the baffling difficulties to be surmounted no undertaking calls for more deep and earnest thought. I am reminded of the wise generalization which Bishop Gore made not long before his death—that most of our unsolved problems exist because of our failure to think and pray. We do not think; that is, we do not use to the maximum the highest power God has given us, the power of thought. We do not pray; that is, we do not bring to bear the superhuman power manifested in the pathway of real prayer. What should characterize such thinking or study? It should be fresh, for we are dealing largely with a virgin field. It should be thoroughgoing. Superficiality at this point accounts for not a few of the disappointments in the negotiations to foster genuine unity. From the nature of the case, it must be forward-looking and courageous thinking. It must be united thinking—perhaps the most distinctive and difficult part of the process. And, above all, it must be conclusive thinking—thinking that ends in clear-cut, definite conclusions followed by action. In the language of St. Peter, "Gird up the loins of your mind."

We must use our memory. Few subjects call for larger knowledge and understanding of church history and Christian biography. It takes us back to the original mandates, to the foundation-laying days, and to the great traditions of our various communions. It requires recollective study of their evolution and development. There is doubtless much in their distinctive contributions and values which should be conserved. Special attention should be given to irenics, especially to the efforts of the last half-century to reconcile differences in various church bodies.

An Illumined Imagination

We must exercise our imagination. Jesus Christ placed a great strain on this faculty of the mind when he proclaimed the Golden Rule—that we are to do unto others as we would that they should do unto us. Imagination is the wonderful gift which enables us to put ourselves at the point of view of others and to understand them, especially those from whom we differ. And it is the gift which enables us to project ourselves into the future. A good rule, especially in this tragic time, is to think, speak and act now as five years hence, ten years hence, we shall thank God we did. In this matter of the exercise of the imagination, I have learned much from mingling with members of the Eastern Orthodox churches, particularly the Russian Church. In some ways I was helped more at the Edinburgh Conference by the emphasis of the delegates of these churches on the communion of the saints than by any other one truth. We do well to visualize, as it were, with the eyes of our imagination, the unnumbered multitudes who make up the heavenly host, by far the greater part of the truly ecumenical fellowship, to think of the cloud of witnesses that surrounds our comparatively isolated and lonely lives.

> O blest communion, fellowship divine,
> We feebly struggle, they in glory shine.
> For all are one in Thee, for all are Thine.

We must be ready to pay the price of the realization of the wider and more enriching fellowship; we must remind ourselves of the cost, and prepare ourselves to pay it. The first item in this cost is mutual sacrifice. I have come to question results in this field which come without real sacrifice. "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit"—the great harvest.

Subsoil Work of the Spirit

Another price from which we shrink is repentance and confession. But this too must be paid. We need to contemplate our divisions under the blazing light of Christ's example and of his commandment of love and under the shadow of his cross, which was meant to break down all that keeps apart us who bear his name, until the great sinfulness of what created and perpetuates much of the tragic separation among Christians humbles us, causes our consciences to tremble and leads us to repentance and confession. Not until this deep subsoil work of the Spirit of God takes place—not until we forsake the sins of intolerance, uncharitableness, pride and selfishness, in speech and other relationships—can a genuine and triumphant ecumenical movement be developed.

It is well also to remember that the realization of the ecumenical unity which we so much desire will never be achieved without great acts of trust. Most of my life has been spent in helping to plant and develop four world-wide Christian movements, three of which are in truth ecumenical in the sense that their doors are open to all Christians who acknowledge the deity of Jesus Christ and bow down to him as Lord. In all these many contacts through the years and across the world I have never regretted that I trusted any Christian communion or body too much, although at times I have been humiliated by my failure to show more faith in certain bodies or

their leaders. This has been particularly true with reference to some sects which seemed peculiar to me because I was not sufficiently acquainted with them, to some of the so-called younger churches and to certain Christian youth movements. In building the ecumenical fellowship we must ever keep in mind that the Holy Spirit works in divers manners and in divers places.

War a Stern Impulsion

We must confront the various Christian bodies with the stern facts of the magnitude, complexity, difficulty and urgency of the world mission of the Christian faith. This lends a needed note of reality to all efforts to foster an effective universal Christian fellowship. Just as war tends to obliterate party lines and to fuse together divergent elements for the creation of an all-embracing national unity, so taking seriously Christ's program and its exacting requirements renders inevitable the weaving together into a single fabric of his true followers. Without shadow of doubt the Christian forces of the world are today facing the greatest concentration of major unsolved problems in all their history and are called upon to meet the sternest challenges. But this situation should not daunt us if we keep vivid in our consciousness the fact—*not* the theory—that Jesus Christ, and he only, can make this world a safe place and flood it with peace and good will.

The number of Christian gatherings with world-wide objectives, and with more or less world-wide representation, has in recent decades been multiplying. We think at once of Stockholm and Lausanne, of the meetings of the International Missionary Council at Edinburgh, Jerusalem and Madras, of the great quadrennials of the Student Volunteer Movement, of the long series of conferences of the World's Student Christian Federation, of the Y.M.C.A. and the Y.W.C.A., and of the World's Sunday School Union. Without doubt these gatherings render great service in developing an ecumenical consciousness and fellowship. Though they may not use the word ecumenical, they all help to generate an atmosphere in which Christians come to loathe to differ and determine to understand. Again, by fostering various significant united programs they give convincing and contagious demonstrations of the desirability and practicability of united thinking, planning and action on the part of our many Christian communions.

Needed—A New Literature

There is imperative need of developing a special literature dealing with a wide range of ecumenical questions. Not a little invaluable material in different languages is hidden away in the archives of various communions and of interdenominational bodies—material which should be made more generally available for speakers, writers and teachers. New books and brochures are needed for study circles. Moreover, each denomination might well get out a pamphlet to interest and educate its own constituency as well as to inform other communions.

Realization of the ecumenical ideal imperatively demands large drafts on the time of hundreds of already busy and preoccupied men and women of authentic Christian experience and conviction who have gifts of leadership. These people must give addresses on ecumenical subjects at national, denominational, ecclesiastical gatherings, at summer schools of various Christian bodies and at special interdenominational meetings, which offer particularly large possibilities. They ought to speak frequently at meetings in individual parish churches. Exchange of pulpits might well be multiplied a hundredfold. Other especially qualified men and women are needed to prepare and deliver courses of lectures in theological seminaries and at strategic ministerial meetings. Some with a sense of mission are needed to help in series of conferences for coaching speakers who in turn will mediate the ecumenical vision and its practical applications to the rank and file of the church membership. Here and there an outstanding church leader like the Archbishop of York, or the Bishop of Dornakal, or Dr. Visser t'Hooft, or Professor Zankov, will be needed for a special mission to other lands. What has already been accomplished in all of these directions shows convincingly what can and should be done on a far larger scale, and must be done if ecumenism is to become pervasive.

Creative Cells of Unity

Little bands of kindred spirits who will serve as "creative cells," as vital, contagious centers of most highly effective ecumenical thinking and advocacy, need to be called into action. Through my world travels of half a century, not to mention my favorite and long continued study of religious biography, I have been convinced of the multiplying value of this "cell" method in the extension and upbuilding of the most vital and dynamic Christian movements. From the nature of the case such a means is perhaps more needed in furthering the ecumenical objective than in almost any other undertaking. At the same time it will be increasingly difficult to make use of cells when the day comes, as it must inevitably, for forming international and intercommunal groups. Happily such intimate fellowships are multiplying in spite of handicaps of distance, language and ecclesiastical background.

It would be difficult to overestimate the value of retreats—local, regional, national, international. Nothing can take the place of this means, which rests on the practice of our Lord himself and his disciples. Again and again throughout the history of the church it has proved to be the fountainhead of notable spiritual movements. Recently a highly significant and fruitful spiritual retreat was held in southern California by a deputation of leaders sent over from the churches of Japan and representatives of the churches of the United States. To my dying day I shall not forget a meeting of spiritual fellowship, in what was then called St. Petersburg, Russia, with the high procurator of the Holy Synod of the Russian Orthodox Church, and the ranking ecclesiastic of the Church of Rome from what was then Russian Poland; or an occasion of like meaning and helpfulness with Professor Rufus Jones of the Society of Friends and a bishop of the Serbian Church in a little cabin on the high seas during the First World War.

All this suggests, in the light of actual experience, the need the world over of raising up many apostles of

reconciliation. I use this term advisedly. It has the noblest of connotations. It is exemplified by such names as these (to indicate a few who have passed on and whose works follow them) to whom the ecumenical movement is eternally indebted: Bishop Brent, Archbishop Söderblom, Robert Gardiner, Bishop Bashford, Sir Henry Lunn, Dr. Cadman, Professor Deissmann, Peter Ainslie, K. T. Paul of India, Dr. Cheng Ching-yi of China, Archbishop Nicolai of Japan, Erasmo Braga of Brazil. What contagious examples of the truth of what we have been saying as to the price that must be paid to insure the realization of the ecumenical ideal!

May the Almighty God himself, whose it is in his wisdom to commission his workers, multiply across the breadth of Christendom the number of true apostles of reconciliation—men and women of catholic mind, irenic spirit, reverential regard for God's dealing with his church in the past, power of vision, real creative and constructive ability, humility, courage, enthusiasm that will not be doubted, and above all, passionate desire to realize the yearning and the high-priestly petition of our Lord Jesus Christ, who prayed "that we all may be one."

Finally, and supremely, we may never forget that the drawing together of his followers, which Christ so unmistakably desires, is a superhuman achievement. It never has been and never can be a matter of human devising and energy. Christ wills our unity and, working in and through us who are his body, he achieves it. Otherwise his prayer that we all may be one is inexplicable. The most striking thing about this prayer for unity is not the prayer itself, essential as that was and is, but the fact that *Christ* prayed for it. If he found this prayer necessary or desirable, what presumption and futility it is for us, with our limitations, shortcomings and weakness, to assume that we can bring about the great God-appointed purpose without the practice of genuine prayer!

Volunteer

By Renwick C. Kennedy

THE BOTTOM LAND along the river was a peaceful place. The people out there liked each other and got along very well. Sometimes there was a quarrel and sometimes a fight, but most of the time the only enemies a man had were the mosquitoes and the cotton-mouth moccasins. Sometimes the river, too, was an enemy and the people had to move out of their houses to the hills.

It would be hard to find a quieter, more peaceful place. The county seat was the nearest town and it was ten miles away. There was a narrow dirt road to town but very few people ever used it except those who lived out there.

The bottom was a place of green thickets and stagnant sloughs, great trees and quiet pastures, lonely cultivated fields and scattered tenant cabins. Gray moss dripped in long streamers from the trees. Vegetation grew in a wild, reckless, lush kind of way. In a year one could lose a field back to nature. There were many birds and wild creatures.

Yankee visitors who occasionally saw the bottom said that it was beautiful and sad. To the people who lived out there it was not so very beautiful and it was not at all sad. It was a good place to live, but no longer a good place to make a living. There were economic reasons for the latter condition, but the people did not understand them. All they knew about it was that the government didn't let them plant much cotton any more, they didn't get much money for what they did plant, and it was a hard matter to make a living at all.

The people were Negroes. In other bottoms the people were whites.

It was several months after September 1939 before the people in the river bottom became aware that there was a war going on in the world. Even then they merely became aware of it. Down to the present day it would hardly be correct to say that they are informed about it. But on October 16, 1940, it touched them directly for the first time. Some of their men had to register at Beersheba Church. Since then a few of the young men have gone into the army.

"They feeds you mighty good in the army," Sam King was saying to his son Joe. "You git three meals a day. They gives you good rations. They feeds you meat three times a day. You don't never go hongry in the army. I been in the army. I was in that other war. I never had no such eatin' in my life.

"And they gives you your clothes. Good clothes, too. Then, on top of all that, they pays you twenty-one dollars a month in money. That's a heap more'n you'll ever make out here in this bend. That's a heap more'n all this family makes. Twenty-one dollars a month is a heap of money. I wisht I could just have a chanct to make twenty-one dollars a month ag'in."

"That sho' is a heap of money," Joe agreed.

"If'n you wants to go," Sam continued, "me and your ma and the chillun can make the crop just as good as if you was here. Hit ain't much of a crop, nohow, a coupla bales of cotton and a ton of peanuts, and we owes all of it to Mr. Wilson. They ain't nothin' much for you in this here bend."

"I kind of hates to go away from home," Joe said.

"You won't mind it when you git gone. 'Course, I hates to see you go, but they ain't nothin' much for you here. They ain't nothin' for none of us, only the rest of us got to stay here because we ain't got nowhere to go.

"You'll have a big time in the army, son," Sam went on. "And maybe you can help us out here at home. Maybe you can send us a little money ever' month. You

ain't goin' to need no twenty-one dollars for yourself, 'specially when you're gittin' your rations and your clothes free."

"Naw, I won't need all that money," Joe assented. "I'll send some of it home. I might send ten dollars ever' month, maybe more. I won't need no money much, gittin' ever'thing free like that."

"I shore hope you will send us ten dollars, son," Sam said fervently. "I shore hope you will do that. I think you better go to town in the mornin' and see if Mr. Wilson'll let you go."

Joe said very firmly, "I'll do it, fust thing in the mornin'." Then he said, regretfully, "I shore hates to leave this here bend of the river."

Joe tied his mule to the hitching-rail at the rear of Mr. Wilson's store in Yaupon the next morning, a half-hour before the store opened. The clerk came at seven o'clock, and Mr. Wilson at eight o'clock. Joe was sitting on the front gallery of the store grinning when Mr. Wilson arrived.

Mr. Wilson said in a tone of mock severity, "Nigger, what in the world you doin' in town today? This ain't Sat'dy. Why ain't you plowin'?"

Joe kept on grinning. He understood Mr. Wilson. In fact he understood Mr. Wilson much better than Mr. Wilson understood him.

"I wants to join the army," he said.

Mr. Wilson said, "Well, I will be damned. A quiet, peaceful nigger like you wantin' to join the army. You mad at somebody? You wantin' to fight somebody?"

"Naw, sir," said Joe, "I ain't wantin' to fight nobody."

"What you want to join the army for? They goin' to draft you soon enough."

"Cap'n Wilson," Joe said, "me and pa figgered out it'd be a good thing for me to join now."

"What about my crop out there?"

"Pa and ma and the chillun'll work it good as I can."

"What about all that money Sam owes me?"

"He'll pay it soon as he can."

"That," said Mr. Wilson, grimly, "won't never be."

Joe knew no answer to that. It embarrassed him to hear Mr. Wilson say a thing like that. There was an awkward pause in the conversation. Then Joe had a bright thought, a cleansing, redeeming thought.

He said, "I'll be makin' plenty of money in the army. I'll help pa pay you what he owes you."

Mr. Wilson asked softly, "How much money you think you are goin' to make in the army?"

Joe answered, "Twenty-one dollars a month."

Mr. Wilson looked at him steadily for a moment. Then he began to curse with long, vile, violent oaths.

Joe didn't like it but it flattered him a little. He recognized it for what it was, not the real thing, but the unaccountable way some white men have of telling a Negro that he is all right. Joe didn't understand it, but he knew that that was what it was. He grinned and looked down at his bare toes.

"Listen here, Joe," Mr. Wilson said, after the tirade, "I ain't God. I want you to understand that clearly. I ain't God. And I ain't the United States government. If you want to join the army there ain't nothin' I can do to keep you out of it, and there ain't nothin' I want to do. You go over there to the courthouse to the last room on the right-hand side on the first floor. There's a man in there will tell you what to do."

Joe was under twenty-one. The man in the draft office filled out a registration card for him, gave him a registration certificate, assigned him a serial number and an order number, and helped him fill out his questionnaire. Then the man filled out an application to volunteer for Joe to sign, and gave him a paper which he called a "waiver of dependency" for his parents to sign.

"You look stout and healthy," the man said. "If you pass the medical examination I think they will take you. You ought to go away from here about the fifteenth of next month. You are under age, though, and you don't have to go at all. What you want to go for?"

"Cap'n," said Joe, "I'll tell you how it is. Me and pa figgered it'd be a good thing. In the army I'll git free clothes and free vittles and twenty-one dollars a month. That's what they tells me. Ain't that right?"

"That's right," the man said.

"Cap'n, I can't make no such livin' as that around here."

"You're a smart boy," the man said.

War In Heaven Again

A Parable

By John Haynes Holmes

NOW THE WAR in heaven had ended with a victory for Michael and his angels. And Satan and all his host had been cast into hell.

But Satan was not content with hell, and wanted to get back into heaven again. So he plotted and planned another war. Only he doubted Beelzebub, lest Beelzebub turn against him when he was engaged with Michael and his angels, and gain the headship of hell. So he took Beelzebub into his confidence, and talked with him about his purposes, and besought his aid. And Beelzebub consented. And behold, Satan and Beelzebub signed a non-aggression pact. . . .

And the war came and raged a year and nine months, and Satan won great victories over Michael. But Beelzebub helped not in the fight, but watched Satan and took advantage of him, and profited greatly in his own interest. And Satan distrusted Beelzebub the more, and suspected that he had in Beelzebub a jealous rival, and therefore a foe who would rise against him when he was locked in final combat with Michael.

So Satan pondered the problem, and took counsel with his infernal ministers and captains. And these ministers and captains also did distrust Beelzebub, and advised attack upon him, that he be destroyed. Then would Satan be free to fight and destroy Michael and win again his place in heaven. And Satan agreed, and turned all his

minions against Beelzebub. And Beelzebub marshaled all his deadly hosts against Satan. And there was war in hell. . . .

Now when Michael saw this, he was glad. And he mounted the ramparts of heaven, and lifted a shout. And he hailed Beelzebub as his brother in arms, and promised him aid and comfort in his battle against Satan. He said he took back nothing of all that he had said against Beelzebub; but, he added, "We have but one aim and one single irrevocable purpose. We have resolved to destroy Satan. . . . Any demon who fights Satan will have our aid. Any demon who fights with Satan is our foe." And he sent a celestial commission into hell, to confer with Beelzebub, and to join hand and heart with him.

And Michael went to God and told the Most High what he had done. And he said, "Behold, O God, Beelzebub is now our friend. We beg that he be received among us, and be crowned with light, and be given Thine own sword. For this is a holy war, and those are holy who fight against our foe."

And God laughed.

Who Rules America?

By Oswald Garrison Villard

WHETHER one man or the Congress shall rule this country is the issue now squarely before us. Are there any limits to the power of the President as commander-in-chief, or not? Has the chief executive the constitutional right to send troops out of the Western hemisphere when the Congress has specifically voted that he shall not? Can he establish bases in Ireland, the Azores, the Canary islands and even capture Dakar if he wishes on the ground that in his judgment America's safety demands it? If he can do these things he has nullified the constitutional provision that Congress alone shall have the power to make war, besides defying the plain intent of the Congress that we shall not go beyond the Western hemisphere in our so-called defensive measures. These measures are now plainly no longer determined by our own defense need, but by the President's desire to give all aid to England. He has admitted that he recently said that Iceland was not in the Western hemisphere.

What Did the Founders Intend?

If this is not usurping ungranted powers, then it must be that the founders of this country intended that the President should be a military dictator. Why should they have specified that Congress alone shall have the right to declare war if they thought that the President should also have the right to send our army and navy overseas and into any war of which he approved? At the time the Constitution was written the United States had practically no navy and no army worthy of the name. The drafters of that great document could not have visualized any President's sending a great fleet and masses of men to take over a foreign country situated in a legally delimited war zone without the President's consulting Congress and in the face of the indisputable fact that the bulk of his countrymen were entirely opposed to entrance into that war. That would have seemed to them impossible. But that is what has happened now. The President has confronted the governing body with an accomplished fact and now virtually says to that body, "What are you going to do about it?"

Well, if all the members of Congress were free of party shackles and of a pitiable but unjustifiable fear of Hitler's ability to attack us, they would vote those troops out of Iceland. If the President can get away with this, there will be nothing whatsoever to prevent his confronting Congress with other accomplished facts—a naval base in Ireland or Scotland or the seizure of the Azores or any other Atlantic port or island which he fancies is essential to our safety. Senator Taft was absolutely correct when he declared that every argument put forth by the President to explain his acts in Iceland applied just as cogently to England, or Ireland, or Portugal.

Mr. Taft could not have overstressed the transparent pretense of the whole proceeding. In the first place, Mr. Roosevelt deliberately gave the impression that he had to rush American troops to Iceland to protect us from attack. He had heard that Hitler was meditating a move upon the island; he could lose no time, and of course could confide in no one until our soldiers had arrived. Had he done so, Hitler might have attacked and got ahead of him. But it soon appeared on Churchill's own statement that the British garrison which the prime minister had considered ample to defend Iceland was still there and that he has no immediate intention of removing it. Then why all this haste and secrecy? Did the President also have secret information that the British garrison was too weak to ward off the attack which someone had told him Hitler was going to direct from his position on the battlelines in Russia?

Convoys the Real Purpose

Thus it became plain that the real motive is to be found in the other reasons given by Mr. Roosevelt for his action. These were the safeguarding of ships bearing supplies to England and relieving the British garrison. That, of course, is his real purpose. The President has agreed to Secretary Knox's position that we are going to "clear the Atlantic of the Germans." Under the pretense of safeguarding the United States, the American planes based on Iceland will patrol the sea, together with American naval vessels. Under the President's instructions they will take "any measures necessary" to protect the line of supply between the United States and Iceland—and England. To my mind this is just as much an act of war as if we re-

lieved the British garrison at Gibraltar or the anti-aircraft forces which are protecting Scapa Flow.

Now I am well aware that the President can cite other instances in our history where a President has used his powers to invade other countries and to use force in them, and has been allowed to do so by Congress. Such was President Wilson's naval attack upon Vera Cruz which took many lives and accomplished precisely nothing. Such was our invasion of Haiti. But I cannot recall that even in those cases Mr. Wilson strove to justify his acts by declaring that he was using his constitutional powers as commander-in-chief. He said he acted as President of the United States. That term "commander-in-chief" has had a tremendous fascination for Franklin D. Roosevelt ever since he took office. In fact he is the only President so far as considerable research has been able to establish who has signed himself as "C.-in-C." I have asked Mr. Tumulty if Mr. Wilson ever used that title, and Mr. Tumulty says that he did not. There is no case on record in which Abraham Lincoln signed himself commander-in-chief, even though he was actually exercising that function in ordering movements of the Union army.

Anti-War Majority Grows

But after all, these men occupied the office of President when war was on. We are not in war, and the President has no right to assume that we are going to be in the war until war is legally declared by vote of Congress. In the present state of public opinion, he does not dare ask for such a vote. The latest Gallup poll shows that 79 per cent of the people oppose the United States' entry into the war now, as against 76 per cent a month ago, or before the Russo-German break. The President is aware of these figures. One of the tipster services out of Washington declares that the government cannot get over the "apathy and indifference" of the American people, and its inability to "sell" the war to them. But the President is going right ahead to put us in through the back door. He thus violates his sacred pledge to the American people not to send their sons into a foreign war. He has sent them into the foreign war when he has stationed them alongside combatant troops of the British empire, who, if the President is right, are in daily expectation of an attack by their enemy. I can recall nothing in American history sadder than this betrayal.

It is obvious that our Constitution is weak in that the powers of the President as commander-in-chief are not properly defined. George Washington would have known what they were. He would have put himself under the orders of the Congress and would have consulted with it as to every move. I suppose there will be protests that war is different today and that you have got to act with the utmost secrecy. To this I reply that that merely brings up the issue as to whether this is a democracy or a dictatorship. It is quite possible that by acting in the open the waging of war would be harder for us, perhaps more costly, but that is one of the prices we pay for being a democracy. If that is to be disregarded *before* we go to war then of course we must expect to hear of other accomplished facts. Then anybody like Senator Wheeler who deems it his duty to let the American people know something of what is going on behind our backs must expect even worse treatment than the abuse and vilification which are now being given him.

BOOKS

Envy Not the Oppressor

MANHOLD. *By Phyllis Bentley. The Macmillan Company, $2.50.*

IN HER opening sentence the author serves warning that this is "a story of oppression, of revenge that became oppression in its turn and thus in its turn bred revenge and again oppression." Manhold was the proud mansion of Samuel Horsfall, manufacturer of textiles and inventor (through the clever hands of Ned Gildersome, his brother-in-law) of the new "worsteds" that were to win wealth for the house of Horsfall & Son and for the growing textile industry of Yorkshire. Manhold is also the symbol of those elementary passions of greed, pride, ambition, revenge and hatred that lay a curse upon the house and write their final chapter only when the half-witted Leah Gildersome sets fire to the mansion and ends her life and that of Roger Kay in its ruins.

But Phyllis Bentley will not have us think this the end of Manhold. The last two pages of the book tell of the return to his ancestral home, now a "gaunt and decaying structure, roofless and blackened, hollow to the moorland wind," of Samuel Horsfall's great-grandson, John Horsfall Kay, who in the closing paragraph of the book speaks these words over the ruin: "I will rebuild Manhold, I will make it a school. These decayed halls and passages, hitherto the scene of tyranny and misery, shall echo now with cheerful young voices; this huge bulk, once built for ostentation, to exalt a single family, shall now serve many as a common home. Once the whole purpose of Manhold was greed and ambition; but my name is John Horsfall Kay, and I have learned differently. I shall teach the scholars of Manhold the reason and nature of human experience: I shall teach them what the story of Manhold teaches, to envy not the oppressor, to choose none of his ways."

This is the sixth of the author's novels in the West Riding series, in which Yorkshire—Phyllis Bentley's Yorkshire of textile weavers and manufacturers, the Yorkshire of the England of Defoe and John Wesley—comes to life again. American readers who have enjoyed such novels of this series as *Inheritance, A Modern Tragedy* and *Take Courage* will again recognize the deft Bentley touch of description and characterization. Whether she pictures Samuel Horsfall or his weakling son Richard, whether gentle Ned Gildersome or his willful and vengeful daughter Ann, whether the Kays or the wise and artistic schoolmaster John Collier, everywhere the art of Phyllis Bentley succeeds in catching the spirit and flavor of the times and the peculiar quality of its people. Tragedy and passion as well as the more quiet and lyrical moments of her characters speak to us from these pages with haunting beauty and compelling conviction.

Manhold will add distinction to the already impressive

literary stature of the author and will increase the library of the modern novel by another volume *prima qualitate*.

KARL M. CHWOROWSKY.

Books in Brief

THE CAPTAIN FROM CONNECTICUT. *By C. S. Forester. Little, Brown & Company, $2.50.*

To those who have read *Captain Horatio Hornblower* it is unnecessary to explain what a Forester sea story is like. To those who haven't, it should be sufficient to recommend this tale of Captain Josiah Peabody of the frigate Delaware, and how he harried British shipping in the West Indies during the war of 1812, as a yarn as good as the present year will supply. But it doesn't quite come up to "Hornblower"; how could it? By the way, the serial version in the *Saturday Evening Post* had been cut pretty savagely.

A PAGEANT OF THE THEATRE. *By Edmund Fuller. Thomas Y. Crowell Company, $2.50.*

It requires masterly condensation to put into 250 pages the story of drama from the Greeks to Eugene O'Neill and the Federal Theater Project. It is possible at all only because of the author's ample acquaintance with the field, and his generally sound judgment gives weight to opinions for the elaboration or defense of which there is no space. As a brief and readable survey of the course of European and American drama, it will be useful. Those who want much information about any particular period or playwright will of course have to seek it elsewhere.

Books Received

American Journalism, A History of Newspapers in the United States through 250 Years, 1690-1940. By Frank Luther Mott. Macmillan, $5.50. (To be reviewed.)

Asramas Past and Present. By P. Chenchiah and others. Indian Christian Book Club, Kilpauk, Madras. Rs.2. (To be reviewed.)

Democracy Is Different. By Carl F. Wittke and others. Harpers, $2.50. (To be reviewed.)

A More Co-operative Democracy, A Book for the General Reader. By James D. Barnett. Richard R. Smith, $2.00. Our present competitive economic system is, the author believes, wasteful of things and men and harmful to democracy. The usual remedies proposed are mere palliatives. A healthy development of consumers' cooperatives, both voluntary and government-sponsored, will give control by consumers (i.e., everybody) over producers, will produce an efficient national economy and will safeguard the future of democracy. The author is professor of political science in the University of Oregon.

In the Mill. By John Masefield. Macmillan, $2.00. Very simply and directly the British poet laureate tells of the two youthful years he spent as a worker in a carpet mill at Yonkers, N. Y., in the nineties. He had already had some experience at sea. He had not yet begun to write, but he had begun to read good books and the urge to write was forming itself within him. The conditions in the mill were pretty good, one is glad to learn, and the workers, who had no union and did not feel the need of one, gave their best efforts and felt that the company was giving them a square deal. It would scarcely be safe to generalize upon this pleasant picture of American factory life, interesting as it is. What is more important is the story of the growth of the future poet's literary interest and his return to England in the year of Queen Victoria's diamond jubilee.

The Fugitive, Clippings and Comment. Collected by Merrill Moore. Author, 39 E. Springfield St., Boston. The *Fugitive* was a poetry magazine published in Nashville, April 1922 to December 1925, by a group of poets of whom Dr. Moore was one. He was then a student in Vanderbilt; now he is the Boston physician who, while gaining eminence in his profession, has written something like fifty thousand sonnets and published more than a thousand of them. This is a pamphlet of reprinted comments upon the literary adventure of a brilliant Tennessee group.

A Quest for International Order. By Jackson H. Ralston. John Byrne & Co., Washington, D. C., $2.00. Judge Ralston, who has had wide experience in the practice of international law, makes a fresh approach and gives a cogent argument for a doctrine of limited sovereignty, world citizenship, a concept of international law as dealing with individuals rather than with states, removal of all trade barriers, and absolute neutrality (no shipment of arms) by non-belligerents to warring states. The book is worth studying both for its critical and for its constructive content.

Concluding Unscientific Postscript. By Sören Kierkegaard. Translated by David F. Swenson and Walter Lowrie. Princeton University Press, $6.00. (To be reviewed.)

The Story of the Mennonites. By C. Henry Smith. Mennonite Book Concern, Berne, Ind., $2.50. (To be reviewed.)

That Was Alderbury. By R. L. Duffus. Macmillan, $2.50. Mr. Duffus, who is constantly proving himself a keen and competent interpreter of the current social scene, here turns to a Vermont village of fifty years ago. The story is in many ways idyllic. But life in Applebury was pretty meager after all. Near the end one character says: "Dear little town! Ridiculous little town! Sad little town! Happy little town! All the people trying to be good . . . all of us wanting from life more than life can give." It may be that Mr. Duffus is telling us that we can't solve the problems of the present by going back—even to the pleasant nineties and a quiet valley in Vermont.

What "Mein Kampf" Means to America. By Francis Hackett. Reynal & Hitchcock, $2.00. *Mein Kampf* is a big book. Most Americans have not read it, and probably will not. If they did, they would realize more fully the antithesis between Hitler's program and ours and the irreconcilable conflict there must be between him and any democracy that remains on earth. In a book short enough to read but long enough to contain details, specifications and documentation, Mr. Hackett tells exactly what the title promises—"what *Mein Kampf* means to America." In his interpretation, it means that Hitler will destroy us unless he is himself destroyed.

Temples and Towers, A Survey of the World's Moral Outlook. By George Vaughan. Meador Pub. Co., $2.50. Judge Vaughan, emeritus professor of law in the University of Arkansas, submitted to many hundred leaders of the world's thought and action a brief questionnaire, the central items of which were: "Do you see any sound reasons for entertaining the prospect of an early spiritual awakening? Is such a revival desirable? What is your general reaction to the moral outlook?" The responses were generous and varied. Preachers and playwrights, artists and scientists, educators and inventors, financiers and politicians and many others, to the number of 570, sent contributions which are here published in whole or in part and are summarized and interpreted by the author. Many of the very eminent are on the list. This poll of thoughtful opinion was not intended to prove anything, but it cannot fail to be highly suggestive to the serious-minded reader.

I Had a Dog and a Cat. By Karel Capek. Macmillan, $1.50. That same Karel Capek whose last appearance in English print, as far as this reviewer remembers, was in a very serious and important book of conversations with President Masaryk, here goes frankly frivolous in a book on dogs and cats. It is cleverly written, no less cleverly illustrated, and will be a delight to lovers of these pets. The information conveyed is negligible, but the entertainment value is considerable. It is translated from the Czech by M. and R. Weatherall.

Constitutional Revolution, Ltd. By Edward S. Corwin. Pomona College, Claremont, Calif., $2.00. Three lectures recently delivered at Pomona and the allied colleges at Claremont on the decline and fall of laissez faire, the rise of new functions of government to protect the "equality" of citizens at the expense of a doctrinaire "liberty," the concentration of power in the federal government at the expense of the states and in the executive at the expense of the legislative and judicial branches, and the revolutionary changes in constitutional interpretation by which these

have been effected and rationalized. The eminent author, one more than suspects, does not feel quite at ease about these changes but recognizes their inevitability. A scholarly and judicial discussion of highly controversial questions but without controversial heat or bias.

The Christian Interpretation of Sex. By Otto H. Piper. Scribners, $2.00. (To be reviewed.)

The Genesis of the Cumberland Presbyterian Church. By John Vant Stephens. Author, Land Seminary Building, Cincinnati, O. The background of this movement was the Kentucky frontier and the Great Western Revival of about 1800. The author, who has long been a special student of Presbyterian history, here devotes his attention principally to the formative period, but continues the narrative in outline to the consummation of union with the Presbyterian Church in the U.S.A., in 1906.

Jud Goes Camping. By Bernard S. Mason. A. S. Barnes & Co., $2.00. Since "Jud" and his chum are eleven, the strongest appeal will be to boys of about that age. And since the author is editor of the *Camping Magazine,* he knows plenty to tell boys about woodcraft and life in the open.

CORRESPONDENCE

What Will History Say?

EDITOR THE CHRISTIAN CENTURY:

SIR: According to the viewpoint expressed in your editorial, "Mr. Roosevelt's place in history" will depend upon whether or not he keeps this country out of war. You write: "The man who leads the United States to war must face the possibility of future execration." Perhaps so. But what would a man face who would abandon Britain to a nazi victory? What would a man face who would fail, from fear or from excess caution, to use every necessary means that the products of our aid might reach that "island fortress" of civilization? These, too, are questions for Mr. Roosevelt to face—questions which he is facing, and facing with courageous realism, but which The Christian Century either evades or buries under rhetoric.

May I thank you for one bit of realistic phrasing contained in this editorial to which I have referred. I mean your statement about "Hitler's ambition and foul intrigue . . . the threat to decency inherent in nazi survival."

Why not recognize, Mr. Editor, that, whether or not we can explain its origin, a mad international gangsterism is on the march today and that until, by military defeat or by revolution, that barbarism is halted there can be no chance in our time, or in our grandchildren's time, for a world organized around justice and righteousness? If you really believe that peace can be mediated with the nazi terrorists dominating one continent and invading another it seems to me that you are setting a new high in naiveté.

Methodist Church, NORMAN W. TWIDDY,
Stamford, Conn. Supt. N. Y. East Conference.

Diffendorfer and Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: I am interested in a statement by Dr. Ralph Diffendorfer in your world-wide correspondence column for July 9: "Our country has never gone to war with a country to which we have sent missionaries." This is one of those rhetorical statements made for religious effect which are obviously untrue. We fought China at the time of the Boxer trouble, our General Chaffee leading the march on Peking. We fought Spain where the American Board has had a mission for many years. In the First World War Bulgaria and Turkey were allies of Germany with whom we were at war and the American Board has long had missions in those lands.

In any case the statement quoted has no practical value as, with the exception of Japan, the nations with whom we might have military trouble are not foreign mission territory.

Saybrook, Conn. HERBERT P. WOODIN.

Skepticism and Babies

EDITOR THE CHRISTIAN CENTURY:

SIR: How on earth did Mr. Tigner's article, "Why Are They Afraid?" (to have babies) get into your pages at a time when the census bureau announces an increase in the 1940 birth rate? And how could Tigner ride so fast on the generalization of the anthropologist who claimed that the birth rate of a native Australian tribe would fall as soon as their religious beliefs faltered! Is skepticism a new kind of birth control?

Furthermore, should one lament the fact that "wealthy and middle class" parents do not have children? Since when has economic status determined the caliber of human life? Can't the wealthy and middle class produce sickly and feeble children? Can't the poor produce healthy and strong ones? It's what we do with them that is important.

Methodist Church, J. EDWARD CAROTHERS.
Middlebury, Vt.

American Idealism and War

EDITOR THE CHRISTIAN CENTURY:

SIR: Why do the American people fail to respond to the President's formulation of the "Four Freedoms"? This is a question which is vital to an understanding of the contemporary American climate of opinion, and which, although submerged by the welter of charges, counter-charges, attacks and counter-attacks, remains as the one unchanging factor in an ever rapidly shifting and changing attitude toward the war.

'Twas not always thus. Europeans have for years commented on the essentially moral and religious tone that has always pervaded American thinking, whatever the issue. The late James Harvey Rogers in his book *Capitalism in Crisis* had much to say about how the average American approached the question of the gold standard with the moral fervor of a crusader. This quality of the American temperament has led someone to remark that Americans always need an Englishman around in time of crisis to keep them from running out and doing something crazy. The tendency to view every problem from a moral and religious standpoint probably stems from two sources in American thought and experience: the Puritan tradition and the War of Independence in 1776. In 1917, Americans were ready to extend the movement for liberal democracy to the whole world. Wilson's words calling for a moral struggle seemed the logical continuation of the experience of 1776.

What then has happened in contemporary American thought? The only arguments that seem to carry any weight any more are those appealing to nationalism and self-interest. These are the arguments that the non-interventionists find most effective. These are the arguments of the interventionists. Raymond Clapper, for example, admitted frankly only the other day that this was not an ideological war. Why have moral appeals failed so completely to stir up the American people for war? Is it because Americans believe that the "Four Freedoms" are beside the point since everyone is "for" them?

Is it due to disillusionment resulting from the fact that entry into the First World War did not lead to the results that Americans, arguing from their experience in 1776, believed it would? Does it mean the weakening of the Puritan stream of thought in American culture, due to the impact of twentieth century naturalistic philosophies? Or, to employ the Hegelian dialectic, does it mean that American ideals (thesis), brought into contact with our experience in 1917 (antithesis), have become deeper, profounder and more realistic (synthesis), though they have on the

whole remained fundamentally unchanged, and as powerful as ever, Archibald MacLeish and Dorothy Thompson to the contrary notwithstanding? I wish someone could devote a little time to this very important question, which certainly demands the attention of churchmen as well as of historians in this period of universal attack upon the moralities.

Berkeley, Calif. PAUL BOLLER II.

Unfair to Soares?

EDITOR THE CHRISTIAN CENTURY:

SIR: All that Professor Chrisman says in his review of Soares' book, *The Origins of the Bible,* is true enough. Nevertheless it is unintentionally unfair both to the author and to the readers of this review. It fails utterly to indicate the pioneering nature of the book—its new and fresh approach to Old Testament introduction. Here is a book that does what has been crying, this long time, to be done.

The old method of Old Testament introduction was to "introduce" the 39 books, separately, in their present order. This obscured their underlying interrelation, growth and unity. The newer method has been to begin with the "first" book—Amos. This is thoroughly misleading, as much of the Old Testament had already been written, though not always in its present form. It likewise fails to show the growth and interrelation of the separate books.

But Professor Soares has given us something new and different. He has, for popular reading, given an account of the origins of the Old Testament literature, from the first desert tales, the real place to begin, step by step through the long, complex story of growth, addition, revision, editorial combining, as living needs of the day required, until it assumed its final, familiar form. As far as possible Professor Soares has done this in connected, simple story form. One sees how the Old Testament rooted in the life of the people, grew as their needs grew, and increased in light as they became able to receive light. I repeat, this is, so far as I know, for the lay reader a new approach, and a true and living one.

My one severe criticism of the book is that, in keeping the book simple, Professor Soares omitted all footnotes, even scriptural. This is a major blunder. But in spite of this major shortcoming, which without question must be corrected in future editions, this is a grand book, deserving wide reading among all those Bible students who would count themselves biblically intelligent.

Mifflinburg, Pa. CHESTER WARREN QUIMBY.

A Jew on Intervention

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial entitled, "A Look into an Abyss" (June 18, 1941), The Christian Century speaks about the failure of Jews in America to come out on the side of the opponents of the administration's policy in the present world crisis, and darkly concludes that their failure may contribute to the occurrence of a "racial tragedy." In that editorial, The Christian Century envisages the disillusionment which will arise in this country following our intervention in the war. And The Christian Century is unhappy because not enough Jews are identifying themselves conspicuously with the opposition to intervention.

Let us suppose that a majority of articulate Jews agree with Roosevelt and Willkie in their formulation of a national policy in the present world crisis. Should they then give expression to a contrary view in order to forestall the possibility that otherwise they may be used as scapegoats at some future date? If as a result of American intervention there is going to be a disillusionment which will express itself in an anti-Jewish campaign of tragic proportions, which is inconceivable unless there will first have been a total breakdown of our democratic order, the position of the Jews in this country must be recognized as precarious regardless of the unpredictable divagations of national policy. And what opinions Jewish leaders express or fail to express will hardly alter the situation.

What then? It is folly to suppose that the consequences of the present world struggle are going to be idyllic. If, as you expect, disillusionment will follow the triumph of democratic forces over nazi-fascist tyranny, is it likely that there will be in this country a more favorable public mood when democratic institutions abroad have been entirely obliterated by the onrushing tides of reactionary fury? If tolerance is expected to sweep the country in the first instance, can it be hoped that intolerance will be successfully dammed up in the latter? These are considerations which press on thoughtful Jewish leaders and condition their reaction to the controversy that is going on between interventionists and isolationists. This is quite apart from an honest concern for the best interests of the nation as a whole on which it is possible for Jewish leaders to meditate with as much honest patriotism as any Christian Century editor.

No matter how Jewish leaders view the situation, they are bound to conclude that nothing will work to protect the legal rights of the individual members of the Jewish group, or of any other group, so much as the continuance of their allegiance to democratic ideals, and their support of those who have proved themselves the unequivocal defenders of those ideals. If Jewish leaders in this country govern themselves accordingly, they will have nothing for which to reproach themselves, whatever the consequences.

Temple B'nai Jehoshua, Chicago, Ill. SAMUEL VOLKMAN, Rabbi.

Rabbis Oppose Weekday Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: The Chicago staff correspondent recently stated that "the Jewish group reports that of 16,000 Jewish young people in high school, between 10,000 and 15,000 receive no religious training." There is as yet no official "group" report on the number of Jewish young people in the high schools. Such figures are now being gathered. There are some 16,000 Jewish children between the ages of 15 and 19. Of these between 25 and 30 per cent are attendants at the various congregational Sunday schools. Hundreds of these belong to the Junior Hadassah and Young Judea, where they receive religious education, although not of a formal kind.

Every Reform and Conservative congregation maintains a high school department and the same is true of a large number of Orthodox congregations. To my knowledge, there are at least 3,000 children of high school age attending temples and synagogues, To say that between 10,000 and 15,000 out of 16,000 receive no religious training is therefore preposterous. It must be remembered also that in the Jewish system of religious education many of the children of high school age received their religious training before they entered high school.

The statement that "Jews are sharply divided on the plan, the American-trained Orthodox rabbis joining with the Reform rabbis in supporting the plan, while the European-trained rabbis, reputed to be the larger number, oppose it," is also incorrect. The Chicago Rabbinical Association, which is composed of the Conservative and Reform rabbis, all of whom are American-trained graduates of universities and American-recognized Jewish theological seminaries, vetoed Dr. Johnson's plan, as did the Orthodox rabbis.

The young man who spoke for the so-called American-trained Orthodox rabbis is not now an active rabbi, although he has been ordained. He is now engaged in business. If he represented a rabbinical association, it is one of the minor organizations.

While I am anxious to have the statement in The Christian Century corrected, I want you to know that I am perfectly aware of the fact that the incorrectness of the statement was not your correspondent's fault. There has been much confusion about this whole matter. I have read this statement over to the president of the Rabbinical Association, and also to the director of Jewish education, so that in a way it is more than just a personal statement.

South Shore Temple, Chicago, Ill. G. GEORGE FOX, Rabbi.

NEWS *of the* CHRISTIAN WORLD

Ohio Churchmen Hit Foreign War

Methodists Favor Early Peace—Urge End of Conscription—Kagawa Addresses Overflow Crowds

(Correspondence from Northern Ohio)

CLEVELAND, July 8.—It took what the chairman called "a negotiated peace" to produce a social service statement satisfactory to the Northeast Ohio Methodist conference at its annual session in Lakewood last week. This conference is one of the denomination's largest. Principal items of debate were recommendations for a negotiated peace, support of conscientious objectors and dismissal of the conscription army at the earliest possible moment. As finally adopted the report provided that the church "insist that peace be made at the earliest possible time," "stand by the conscientious objectors with material assistance and help provide work camps for them," "express our convictions that American soldiers should not be sent to fight on foreign shores," and "safeguard the nation against a permanent military regime." Chairman Theodore C. Mayer characterized the report as "a synthesis of views."

* * *

Editor Opposes Peace With 'Lunatic'

The final version also asked the government to make the same provisions for conscientious objectors as for soldiers in combatant service. In a laymen's day address Grove Patterson, editor of the *Toledo Blade*, had taken sharp exception to the original references to a negotiated peace, saying delegates should remember "you can't negotiate peace with a lunatic" and should decide "whether there is anything in life worth fighting for." Sentiment for the final version was virtually unanimous.

* * *

Toledo Council Sponsors Ecumenical Service

The Toledo council of churches has just closed a highly successful year's work with an ecumenical service of worship in the Toledo Zoological Park. A massed choir of 300 represented 40 churches, and 75 ministers marched in a processional. More than 1,500 heard Paul G. Macy, secretary of the Friends of the World Council of Churches and a former Toledo pastor, tell of recent progress in Christian unity.

Richard E. Scully, superintendent of the Toledo Methodist district, was elected president of the council at the annual meeting. He succeeded George R. Selway of St. Mark's Episcopal Church. Harold Davis, pastor of Plymouth Congregational Church, has been named to the presidency of the ministers' association.

* * *

Bishop Phillips Opposes March on Capital

Invited to join the July 1 march on Washington to protest discrimination against Negroes in defense industries, Bishop Charles H. Phillips, senior bishop of the C.M.E. Church, issued a statement urging cancellation of the march and asserting that it would not advance the interests of the colored race. The bishop suggested instead a representative committee to wait upon President Roosevelt and members of the cabinet to adjust matters of prejudice and discrimination.

After five stormy years as president of Wilberforce University, D. Ormonde Walker, former pastor of St. James A.M.E. Church here, has been dismissed by the board of trustees. Dr. Walker has promised reprisals against opponents on the board, whom he charges with political prejudice and failure to act in the best interests of Ohio's widely known Negro university.

* * *

Ministers Visit Industrial Plants

Fifty Cleveland clergymen recently participated in tours of leading industries and labor headquarters under auspices of the Religion and Labor Center, of which Charles F. MacLennan is director. Dividing themselves into seven parties the ministers concluded their itineraries with reports of the conditions and attitudes they had observed. They were heartily welcomed and invited to come again in most of the places visited.

* * *

Churches Hold Park Service

One of the year's impressive events is the annual outing and joint service of Cleveland's 29 Evangelical and Reformed churches, held in Lakewood Park June 29. About 1,500 participated in a picnic, recreational program and vespers. The speaker was A. Steinecker, superintendent of the Fort Wayne Orphanage, whose band provided a musical program. The outing commemorates the merger of the two denominations in 1934.

* * *

Kagawa Preaches to Large Congregations

Overflow congregations greeted Toyohiko Kagawa at the Church of the Covenant and Old Stone Church on June 15. In the afternoon he spoke before the annual retreat of the youth council and department of Christian education of the Cleveland church federation. The humility and versatility of this great Japanese Christian never fail to bring new insights to worshiper or teacher.

* * *

And So Forth

The death of Samuel W. Griffiths has taken a veteran from the ranks of Cleveland ministers. He had served Welsh Presbyterian Church for 36 years.

Armin F. Bahnsen has resigned the pastorate of St. Paul's Evangelical and Reformed Church to accept the pulpit of St. Paul's Church, Youngstown.

The United Service Organizations campaign closed today with $264,000 in cash and pledges. The goal was $250,000.

O. M. WALTON.

Kagawa Speaks in New York Capital

Albany Churchmen Hear Noted Japanese—Protestant Organizations Merge—Weekday Schools Discussed

(Correspondence from Eastern New York)

ALBANY, July 6.—Albany is becoming more and more conscious of the Christian world community. First an ecumenical union service of the churches was held in All Saints' Episcopal Cathedral. The speaker of the evening, Henry Smith Leiper, gave a good interpretation of the ecumenical spirit, calling it the only world-wide unity remaining in the world. Then, Toyohiko Kagawa addressed a large mass meeting of churchmen in the Trinity Methodist Church. Kagawa is an effective champion of the cause of an all-embracing Christianity. In addition to the general evening meeting he also talked to the ministers at luncheon and to 300 laymen at a men's dinner. The women of the city's churches had previously held a remarkable luncheon for Christian unity which was attended by over 200 of the leading churchwomen.

* * *

Albany Merges Four Protestant Groups

Albany has formed a preliminary organization for its federation of churches, but will leave the details for the more permanent structure until fall. At a meeting of the representatives of 35 churches June 3 it was voted unanimously to proceed with the organization. According to the present plans, the federation will ultimately merge four organizations: the Albany council of religious education, the Protestant Family Welfare, the Student Christian Association and the Albany ministers' association. M. Stephen James, pastor of the First Church in Albany, is chairman of the committee that brought about the federation.

* * *

Substandard Weekday Schools Discussed

The weekday religious school conference held in the Park Central Presbyterian Church of Syracuse was one of the most successful in the history of the council. One hundred and fifty delegates were in attendance representing most of the important cities and areas of the state. Considerable attention was given to the matter of standards, the fear being generally expressed that unless the weekday schools were well established the whole movement might suffer. On the other hand, it was felt that nothing should be done to discourage communities from making a beginning as soon as possible.

* * *

Weekday Schools Need Supervision

A series of standards was adopted, on the basis of which schools would be approved and teachers accredited by the state

council of churches. However, provision was made for preliminary approval of schools in process of realizing these standards. It was generally recognized that the greatest need in the movement in this state was area supervision. It was agreed that full-time employed secretaries of the state council was the best way to handle the problem. Wilbur T. Clemens, the state secretary, has been authorized by the state council to employ a children's division worker as the first step in this direction.

* * *

And So Forth

Silver Bay Assembly on Lake George was host to the 1941 Interpreters' Institute on south Atlantic problems June 30-July 9. The leading speaker at the assembly was E. Stanley Jones.

Changes in leadership in Albany include William T. Kirk, the executive of the Protestant Family Welfare Society, who resigned to accept a similar position with the Family Welfare Society of Kansas City. He will be succeeded by Curtis E. Coe, case supervisor of the Family Society of Philadelphia.

The Madison Avenue Presbyterian Church of Albany has now invited William H. McConaghy, pastor of the First Presbyterian Church of Woodridge, N. J., to its service.

Over 1,000 delegates were registered for the annual state convention of Christian Endeavorers held in the old First Church of Albany.

The state council of churches' semi-annual meeting in Plymouth Congregational Church, Syracuse, showed progress in every department of work, including the financial.

GEORGE L. CUTTON.

Pacifists Set Up Colony In South America

Word has reached the American Friends Service Committee that a group of European pacifist refugees have established at La Primavera, Alto, Paraguay, a *Bruderhof* or, as it is now called, "La Sociedad Fraternal Huteriana." "The Brotherhood," one of its founders explained, "is a society that believes in putting into real practice Christ's teachings, described in the Acts of the Apostles. We all share in common what we have, working together without class distinction or any competition at all, since all work for love in perfect cooperation and peace. Strict pacifism has caused many to leave their homelands and establish themselves in Paraguay. It seems to be the only country that doesn't ask them to practice military service."

Few 'Casualties' Noted In Civil Liberties

Despite a "growing intolerance" of those minorities which are "out of step" with the national defense effort, there have been "remarkably few casualties" this year in the field of civil liberties, according to the annual report of the Civil Liberties Union. The minority group to suffer most, said the report, has been Jehovah's Witnesses. The report also noted that "no federal prosecutions for opinion have been undertaken despite the power in law to do so" and that "not a single judicial setback of any importance to civil liberty marked the year's record of cases" in the appellate courts.

War Work Causes Population Shift

Southerners Crowd Buffalo—Churches Complete First Year of Weekday Plan—'Date Night' a Success

(Correspondence from Western New York)

BUFFALO, July 9.—This Niagara region is feeling the economic upsurge of defense work, and the social consequences are not far behind. Curtis-Wright, now finishing construction on a new plant, will employ in addition to its already huge personnel 15,000 men. Bell Aircraft is now operating a new plant in Niagara Falls together with its Buffalo establishment. Houdaille is busy on munitions, and Union Carbide is humming merrily. Thousands of people are coming to Buffalo. Our housing problem is serious. The churches are benefiting from this population influx. There is a large number of southerners among the newcomers. The churches gladly welcome these strangers but wonder what the future holds as a consequence of this population shift. What will happen when employment stops and these tens of thousands are out of work?

* * *

Weekday Schools Bring Big Problems

Our first year of weekday religious education on released time is ended. It has been a trying year. The churches have done their best to deal with this opportunity which caught them unprepared. Considering everything, a presentable piece of work has been accomplished. Many lessons have been learned. Some have been unlearned. The council of churches, whose able secretary is Ross Sanderson, has admirably dealt with a situation for which it was ill prepared. Next year it plans for more efficient service. Elementary schools will then be dismissed on Mondays at 2:30, and high schools at 1:30.

* * *

Plans for Next Autumn Ready

A consecration service for weekday teachers is to be held at the start of the school year. A fellowship of Christian educators is to be organized among teachers of public and private schools, which will attempt to interpret the mind of the churches to the secular schools and the mind of the schools to the churches. At the western New York summer school, to be conducted by the state council of churches at Silver Lake, July 28-Aug. 9, Mrs. Esther McWhirter, director of religious education for the Brooklyn church federation, will conduct standard courses on curriculum and administration. Miss Alicia Fisher has been named as director of our weekday schools, which have 11,000 boys and girls attending classes in nearly 200 churches.

* * *

Church Serves Youth In Crowded City

"One Year of Date Night" is the title given to the first annual report of a quite unique social experiment in our leading Congregational church, First-Pilgrim,

Books for Thoughtful Readers!

Jesus Christ the Same
James Moffatt

"These Shaffer Lectures at the Yale Divinity School provide an historical perspective for the faith of the Church in the divine humanity of our Lord. They begin with an examination of the four Gospels, showing that a critical historical study may add to an appreciative understanding of their central figure. As the picture unfolds, it becomes clear that it is impossible to separate the religion *of* Jesus from the religion *about* Jesus."—*Religious Book Club Bulletin.* $2

Moral Leaders
Edward Howard Griggs

"A widely and favorably known lecturer . . . here indicates in succinct and very readable form the contribution to the moral advance of the world made by six great leaders: SOCRATES—Moral Leadership in the Old Greek World; SAINT FRANCIS OF ASSISI—The Spiritual Awakening of the Middle Age; ERASMUS—The Humanist; CARLYLE—The Man of Letters as Prophet and Interpreter; EMERSON—Spiritual Leadership in Democracy; TOLSTOY—Moral Leadership in Mysterious Russia. . . . Rewarding, well-written, delightful sketches."—*Union Seminary Review.* $2

Pioneers of the Primitive Church **Floyd V. Filson**

The author discusses the relation of the early church to Judaism, and sketches the leading personalities and the processes by which an independent Gentile church arose.

"Well-done, critical, discerning, the sketches tell the story of the early history of apostolic Christianity. The substance of the book is 'edifying' in the proper sense of the word, but the tone is never homiletical."—*Journal of Religion.* $2

Beyond the Facts
J. Richard Sneed

"The sermons, somewhat longer than most sermons, treat the Christian faith as it is applied to the various phases of modern life in so far as one could expect in a single volume. . . . There is more than understanding, intelligence, ability: there is Christian conviction and assurance of the highest type."—*New Christianity.*

The Themes: THE TREMENDOUSNESS OF THE ORDINARY. ADDING SOMETHING EXTRA. THE CHRISTIAN SUBSTITUTE FOR WORRY. SPELLING WITH LIFE'S BLOCKS. DEMONSTRATING OUR RELIGION. THE STAYING POWER. BEYOND THE FACTS. $1

ABINGDON-COKESBURY
At Your Bookstore PRICES SLIGHTLY HIGHER IN CANADA

whose minister is Rufus Ansley. This church, located in a mixed area of homes, apartments and rooming-houses, set itself to serving socially the many young people of the neighborhood, who had no meeting-place for social fellowship. Each Friday evening a "date night" was held at the church. During the year 8,939 registered for these evenings, or an average of 194 per night. The plan involved 2,438 different persons. By far the greatest number were between 15 and 21 years old, inclusive, 1,965 giving these ages. Members of 302 different churches have attended, as well as 241 non-church members.

* * *

Youth Welcome this Church Project

A report on the project states: "We set out to find at least a partial solution of the problems of loneliness and the attendant barren social life. We intended to provide a place for wholesome recreation for the economically handicapped. This has been done. The almost unbelievably good behavior of so many thousands of strange and teen-age young people has been exceedingly gratifying. In short, the main purpose of every church, the building of good will and the establishment of church fellowship and the provision of an abundant life, has been successfully conducted insofar as 'date night' is concerned.

* * *

Hard Work But Rewarding

"As always in church enterprises, we have had secondary rewards. Our Fireside Club has flourished into new life and growth, largely due to the club's devotion to this activity. Needless to say, the committee members who looked after 'date night' week after week and month after month could not and did not come for personal recreation. It was hard work. The young people of the Pilgrim Fellowship, who have assisted materially, have also taken on new life. We have seen our bread cast on the waters. We have had it returned to us. No one could view the happiness of those attending date night without a profound sense of gratitude for the facilities which could give recreation to so many thousands!"

* * *

And So Forth

Leonard Buschman, minister for 12 years of Central Church, the second-largest Presbyterian church in New York state in point of membership, has resigned the pastorate here to go to Central Presbyterian Church, Summit, N. J.

A home missions institute sponsored by the churches of the Chautauqua district will be held in the Congregational Church at Randolph in July.

LEE J. BEYNON.

German Religious Papers Cease Publication

According to the International Christian Press and Information Service of Geneva, several religious papers in Germany have ceased publication. In each instance the same official reason was given: "War economy calls for the greatest concentration of all forces. This concentration makes it necessary that our periodical among others suspend publication from today until further notice, to set free men and material for other important war work."

Baptists Salute a Great Churchman

Hughes Retirement Regretted in Baptist Church—Peace Picket Stopped—Eddy Seminar Visits Capital

(Correspondence from Washington)

WASHINGTON, D. C., July 2.—The announced retirement of Chief Justice Hughes is received nowhere with more regret than in the church in Washington where for 30 years he has held his membership. Possibly a word from his pastor might not be amiss. On the basis of his intellect, the nation long since gave him a superior rating. For his sterling character and his religious fidelity he should be held in equally high regard. He is not in his pew every Sunday morning to be sure, but he is there often enough to show his genuine interest in the church. A generous contributor, not only to the church budget but to every good cause that makes an appeal, he belongs to that class of substantial members who bring joy to a pastor's heart.

* * *

A Probably True Story

The chief justice says he does not recall a certain beautiful story which is still current but there are many who affirm it is true. When Mr. Hughes was appointed to the supreme bench, he brought his church letter from Albany to Washington, placing it in Calvary Baptist Church, then under the pastoral care of Samuel Harrison Greene. On the day he was received he stood with his mother, a Chinese laundryman and a small boy. Dr. Greene remarked, "Before the cross the ground is level." The story may be apocryphal but Calvary people insist it was so like Dr. Greene that they are sure the remark must have been made. His fellow church members hope that the retiring chief justice will continue to reside in Washington and worship in his accustomed place.

* * *

White House Peace Picket Stopped

After more than 1,000 hours of continuous picketing before the White House portals, the "peace marchers" have ceased their perambulations, much to the relief of all concerned. As a demonstration of sustained zeal it was successful beyond question. As far as making any real contribution to a good cause, there are many friends of peace who feel that it missed fire and probably hurt rather than helped.

* * *

Eddy Seminar Meets In Washington

Europe in 1941 is no place to be holding a seminar. Accordingly, Sherwood Eddy once more brought his well known group to Washington where they have just concluded their sessions. A number of the nation's headliners appeared before them. Of course they all spoke very guardedly, giving the impression that they knew about as little as anybody else of what a day might bring forth. Many of the higher-ups whose views were sought could not get away from pressing business to come to the place of meeting. Accordingly the mountain moved over to Mahomet. Cabinet officers, senators and others spoke to the seminar from their own office chairs.

* * *

New Airport Opened

Those who will be winging their way to the capital city will henceforth land on the most modern, most completely equipped air field in the country. The Washington airport cost a mere $15,000,000 but for that amount it seems that a good landing field can be constructed. It is built on land reclaimed from a sweeping bend in the Potomac river. Nothing that the engineers of aviation know in the way of efficient and safe handling of planes has been neglected.

* * *

Farm Youth Visit Capital

The 4-H Clubs have just held their annual encampment here in Washington. The entire nation, more particularly the rural sections, know the value of the 4-H Clubs. The scores of youngsters who are chosen to make the trip to the capital each year represent as fine a group of American youth as one would care to see. They profit hugely from their week's encampment here.

* * *

Church Property To Be Taxed

Ever on the hunt for new sources of revenue, the board of tax assessors has been making diligent search of the records to ascertain if all tax-exempt property is legitimately so. The results have caused consternation in certain quarters. Some of the hospitals which have hitherto enjoyed exemption are returned to the tax rolls, and numerous churches which own property not actually in use for religious purposes are likewise to be taxed. Probably this is as it should be.

* * *

And So Forth

Los Angeles is distinctly the gainer in the removal of John L. Mixon from this city. He has been in charge of social welfare work under church federation management. He goes to the western city in a similar capacity.

The annual award given by the Washington federation of churches to the outstanding layman of the year goes for the current year to Coleman Jennings, a very useful Episcopalian churchman.

Mention has already been made in a previous issue of the coming retirement of this correspondent from pastoral work. He does not intend to quit preaching but rather to ease out from under the burden of management of a church of 3,500 members. After 20 years the load has become heavy. Then too, as a fellow pastor remarked the other day, "every minister ought to have time and opportunity to make his peace with God before it is too late."

W. S. ABERNETHY.

Massachusetts Law Approves Weekday Plan

The released time plan of public school religious education, which provides pupils with time off for religious instruction at the church of their choice, has gained the full approval of the Massachusetts legislature. Leave is restricted to one hour a week.

Britons Cool to Nazi-Soviet War

Expect Final Decision in West—Noted Mystic Dies—Missions Debate Color Bar Expansion in Africa

(Correspondence from England)

KETTERING, June 23.—We have grown accustomed to a new dish of horrors on Sunday mornings. Saturday night we went to bed still uncertain whether Germany was going to break its "eternal" understanding with Russia, or was only blackmailing its "friend." On Sunday we learned that the German army at daybreak had crossed the frontier. The action does not seem to demand the lofty explanations with which Hitler chose once more to defend what he should really be proud to hail as his masterpiece of cynicism and perfidy. Who will be deceived? Mr. Churchill described the nausea with which our people received the news and the scorn with which they would regard any professions of this man. No one takes any comfort in the thought that for the moment Hitler has turned eastward. We do not take that as an indication that he has ceased to look westward.

* * *

Noted English Mystic Dies

The death of Mrs. E. Stuart Moore (Evelyn Underhill) at the age of 66 brings to mind for many of us a debt of long standing. She took a place among our students of mysticism with von Hügel and Dr. Inge. She had a spirit sensitive to the mystics from whatever race or age they came. It was sometimes said of her that she was too generous in her range of sympathy, but her catholicity made her studies without doubt the more valuable. She was in the true sense of the term a catholic Christian, who could understand at once the meaning of the mass and the spirit of a free church service of worship. Her last great book on *Worship* has had a welcome from all who are thinking out this vital matter; but with it we recall today her work on *Mysticism* (1911), her studies upon *The Mystic Way* she discovered in the Gospels and the liturgy of the church; her poems such as the one on "The Western Road," and that which begins, "I come in the little things, saith the Lord."

* * *

Prayer and Social Concern United

But along with her deeply spiritual insight there went a great concern for the social application of the Christian faith. She wrote one of the opening papers for Copec in 1924. Evelyn Underhill never forgot the common life. Some of her most profound teaching is to be found in her early novel, *The Lost Word.*

* * *

British Missionary Societies Confer

The conference of British missionary societies which used to hold its annual assembly at Swanwick or High Leigh met in London at Friends' House this year. It is an assembly which merits the name of ecumenical. Its range is the whole inhabited earth. News was received of courageous and costly service given within Europe even in these days. News came of French Christians building up Christian communities in the concentration camps. Among the Confessional Christians Pastor Hildebrandt reported signs that they are recovering the Bible and the cross. Dr. Zernov spoke of the ignorance in the West of the Eastern Church. Several speakers showed concern for a better understanding between the Indian and the British peoples. It seemed to some that there was a drift which if it was not checked might lead to another "Ireland." From China the report came of great need and great opportunity. This year one concern of importance before the assembly was the color bar in the empire. Several speakers were troubled about the continued existence and even the spreading of this "color bar." The conference instructed its African committee to make further representations to the colonial secretary, to express the hope that the government would watch carefully for any extension of such legislation for native labor as that which is in force in the Union of South Africa.

* * *

Youth Discuss the New Order

In Walthamstow, an industrial suburb of London, there has been held a conference of Christian youth upon a "Christian New Order." It was representative of all the churches—Anglican, Roman Catholic and free. The average attendance was over 500. Over 230 put down their names for further regular study. Addresses were given upon the "Five Points" recently accepted as standards for a Christian social and economic order. The secretary reports that the discussions which followed addresses upon the five points were very keen and serious. "Never once," he writes, "did we get a question which suggested that a good future will come without the influence of the Christian faith, though naturally the church came in for a good bit of criticism. There was a strong feeling that the influence of Christianity must be a weak thing unless there can be greater unity among the church groups than has been manifested in the past." Canon Cockin, Donald Soper and Father Heenan were the speakers.

* * *

Quakers Object to New Industrial Conscription

Under what conditions may a citizen be under obligations that override his duty to obey the law of the land? That there may be such rights the British Parliament has stated explicitly. Though the Society of Friends is thankful for the recognition, its members declare that they are disturbed about the extension of the principle of conscription to industrial and other purposes. They note that there is a "drastic limitation in the recognition to be accorded to conscientious conviction" in these new demands. This concern has led the "Meetings for Sufferings" which speaks for the society to restate what is its teaching upon conscience. It was born in the experience of men and women who met publicly for worship, when they knew that such action might be disturbed by the magistrates, and result in imprisonment and even death. "They found in their first-hand experience

6 Outstanding Books 1940-41

Selected with Others by the Religious Book Section of the AMERICAN LIBRARY Association

Man's Search for Himself • E. E. AUBREY

"An interesting and fruitful cross-breeding of social psychology, philosophy, and theology . . . a forthright challenge to current skepticism about man's worth, individually and socially. . . . Characteristic thoroughness on fundamental issues."—*Christendom.* $1.75

Religion Yesterday and Today • HENRY SLOANE COFFIN

"Marked by charm of style, penetration of insight, and wealth of quotation and illustration, these lectures range from a discussion of the influence of evolutionary science . . . to the new social conscience. . . . An informative sketch of the Protestant scene in America since, perhaps, 1880 or 1890."—*Review of Religion.* $1.75

A Person-Minded Ministry • R. H. EDWARDS

"For this book we have been waiting since psychology began to reveal to us some of the enormous potentialities of the study of persons."—*Review and Expositor.* "With searching practicality and stimulating vision, the author stirs modern readers to new quests. . . . Invaluable illumination."—*Pulpit Digest Book Club.* $2

The World's Need of Christ • CHAS. A. ELLWOOD

"As 'The Imitation of Christ' summoned men of the Middle Ages to a following of Christ in private living, so this arresting message would call them to a modern 'imitation of Christ' in social and international life."—*Religious Book Club Bulletin.* $2

The Faith by Which the Church Lives • GEORGIA HARKNESS

"This fresh attempt to set forth the living faith of Christianity is full of Christian judgments which make it a particularly significant book for the times."—*The Chronicle.* "Miss Harkness provides an outline for the basic convictions of the Christian Church."—*Religious Education.* $1.50

The Springs of Creative Living • ROLLO MAY

"This very fine and helpful book gives a study of the close relationship of religion and psychotherapy. . . . Remarkable insight . . . worthwhile."—*Union Seminary Review.* $2

Abingdon-Cokesbury

PRICES SLIGHTLY HIGHER IN CANADA

of God within the soul what they have called the Light or the Light of Christ." The society has always associated conscientious conviction with the revelation of God within the soul. It is the experience of the Friends that faithfulness to the Light produces a life which issues in service to the community. The statement proceeds to deal with scrupulous fairness with difficulties which may arise especially when conscientious objectors take the same position towards the state as the Friends, and yet make no claim to any such Light of God. The document closes with a moving appeal to the example which is found in the life of Jesus Christ, who by "his loyalty to the guidance of God and the spirit in which he met persecution, set free the most potent force for overcoming evil which the world has known."

* * *

And So Forth

The official figures for the cost of living show that it is 100 points above the level of July 1914. For food it is 70 points above.

The Church Assembly at its summer meeting passed as a matter of urgency the diocesan reorganization committees bill. These committees will deal with problems raised by the destruction of churches.

Among the places hit in recent air-raids were the board room and other parts of the headquarters of the London Missionary Society. Most of the valuable records and other heirlooms had been removed, but the ship's bell of the John Williams, the society's mission ship, was smashed, and the map of Africa which Livingstone himself drew was destroyed. His medical instruments, however, were saved.

EDWARD SHILLITO.

Church Council Executives Hold First Meeting

At the first meeting at Lake Geneva, Wis., of the newly formed Association of Council Secretaries, a statement of purpose was drawn up stating that the group "has within it great possibilities for unifying American Christendom, and the development of a truly comprehensive and adequate strategy for a corporate religious movement in America." The association represents the merger of the Employed Council Officers Association and the Association of Executive Secretaries.

Bonnell Finds No Hate in Britain

New York Minister Returns from Tour —Defense Discrimination Denounced —Rabbis Approve Weekday Schools

(Correspondence from New York)

NEW YORK, July 12.—In his first sermon since returning from Great Britain, where he went on a good will tour, John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, Manhattan, told his congregation he had "the most thrilling single experience of his ministry." He insisted that "the damage from bombs was not as widespread throughout the whole of England as might be imagined," though he said the "magnitude and horror" of the destruction in cities was tremendous. He stated that "at no place throughout Great Britain did I find the slightest vestige of hate among the people." He found everywhere "an inflexible, resolute determination to see the war through to a final victory at whatever cost." Dr. Bonnell said he had told the British people that the stock of Great Britain was never higher in America than it is today.

* * *

Discrimination in Defense Industry Scored

The Brooklyn Council for Social Planning, made up of social service and religious organizations of all faiths, voted a strong protest against discrimination in defense industry. A letter signed by a Catholic priest and a Protestant minister was sent on the letterhead of the organization to over 200 employers holding over half a billion dollars' worth of defense orders. The letter pointed out the results of such discrimination and quoted President Roosevelt's recent order banning such action.

* * *

Rabbis Support Released Time

The largest rabbinical organization in the world, the Central Conference of American Rabbis, which met in Atlantic City last week in annual conference, approved the plan of releasing children from school for certain periods for religious education. The rabbis recognized that some form of general character education is necessary. They indicated preference for the program of shortening the school day and thus making this time for the parents and religious educators to provide religious training independent of the school.

* * *

Brooklyn Children Aid Refugees

Brooklyn weekday school children contributed generously during the term just closed to the work of the American Friends Service Committee among children in unoccupied France. Through pictures, stories and letters the needs of the European children were made vivid to the American youngsters. Girls in the schools made wooden looms on which they wove blankets and quilts. In addition, they contributed generously to the milk fund, aware that "each six cents we bring buys a quart of milk for a child in a Quaker camp in Europe." Since the majority of the weekday school children come from poor homes, each penny contributed has meant real sacrifice.

* * *

And So Forth

Six young theological students have entered upon a "pastoral training course" at Bellevue hospital. The purpose is to train them as hospital chaplains. The plan is sponsored by the New York Protestant Episcopal Mission Society.

Miss Emily Swan Perkins, composer of two volumes of religious hymns, died last week at her home in Riverdale-on-the-Hudson.

A memorial plaque was dedicated to William R. Moody, former president of Mount Hermon School, during the celebration of the 60th anniversary of the school.

J. HENRY CARPENTER.

Asks Russia to Restore Liberty

Soviet Russia could "easily" take four minimum steps toward establishing religious freedom in exchange for United States aid in her war against Germany, the Rev. John LaFarge, S.J., declares in an article in *Jesuit Weekly*. "It could permit the instruction of youth and children in the religion of their parents. It could put a stop to anti-religious propaganda, which is now carried on as a major activity of the Soviet government. The clergy and religious leaders, Catholic and non-Catholic, who are now imprisoned . . . could be released. Permission could be given to Catholics to reopen their churches."

Governor Appoints Clergy As Labor Mediators

Gov. Van Wagoner has appointed two more members of the clergy to special mediation commissions working for settlement of labor disputes. The governor named J. A. Lewandowski, Bay City priest, to the commission mediating the Dow Chemical Company dispute, and Spencer B. Owens, pastor of the First Methodist Church at Battle Creek, to the commission mediating the dispute between the Kellogg Company and its employees. The two appointments bring to a total of seven the number of clergymen appointed to mediation commissions in the past few months.

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Graft Rumored in Texas Election

Probe Planned of Campaign Spending —Texas Pastors Meet in Dallas— Baptists Open Headquarters

(Correspondence from Texas)

WACO, July 10.—Gov. W. Lee O'Daniel has been elected United States senator to fill out the unexpired term of the late Morris Sheppard. The balloting came two days after the death in Baltimore of Andrew Jackson Houston, 87-year-old son of General Sam Houston, interim senator. He was an appointee of Gov. O'Daniel, and served 24 days. The contest was the closest in the history of such elections in Texas, the winner leading a field of 24 candidates by only 1,095 out of a total of nearly 600,000 votes. His nearest opponent, Representative Lyndon B. Johnson, at first was declared successful. Even yet the final decision awaits the official count on July 14.

* * *

To Probe Graft In Election

Johnson had the blessing of President Roosevelt and the administrative forces, on a plea of "Roosevelt and Unity." Unusually heavy expenditures are rumored, so that one newspaper columnist says the cry by the O'Daniel forces was, "Pappy, pass the biscuits," and by the Johnson forces, "Lyndon, pass the gravy." Another asserted that in this instance "music proved to be more powerful than money." An investigation of the whole election is being planned to determine the truth or falsity of charges of fraud. This is good news for right-thinking citizens of Texas.

* * *

Texas Pastors Meet

The Texas pastors' school has just concluded at Southern Methodist University one of its most successful sessions. Stressing such subjects as missions, economics, pastoral problems, Bible and biographical studies, it numbered in its faculty a large group of outstanding Texas ministers. From a distance came Bishop W. C. Martin of Omaha; Prof. Daniel J. Fleming of Union Theological Seminary; Pastor Rollo R. May of Verona, N. J.; and Prof. Clarence T. Craig of Oberlin.

* * *

Baptists Open New Headquarters Building

The Southern Baptist Relief and Annuity Board is opening a large four-story building in Dallas, which will also be used as headquarters for the Baptists of Texas.

The finest church building to be opened recently is the new First Baptist Church, Texarkana. Julian Atwood is pastor. A new pastor at Longview First Baptist, Kernie Keegan, formerly at First Church, Alexandria, La., will carry forward plans already inaugurated for a new plant. Baptists have erected a chapel at Camp Bowie, Brownwood.

JOSEPH MARTIN DAWSON.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

New England's Eight Million Yankees (The March of Time)	*Pseudo - documentary.* How a typical New England town, entrenched in its traditions, is readying itself to "stop Hitler" at any cost.	Its thesis: the war is at our very door, and New England is open to immediate attack from Berlin. *Fear-inspiring.*
The Singing Hill (Rep.) Gene Autry, S. Burdette, Mary Lee	*Western.* Cowboys persuade spoiled young lady who owns the ranch to forego her social-butterfly existence and save the neighbors' grazing rights.	Sequences in which elaborate settings figure widely strike a false note, but the return to the ranch makes things look up. *Artless, amateurish, pleasant.* M, Y
That Gang of Mine (Mono.) Leo Gorcey, Bobby Jordan	*Melodrama.* The "East Side Kids" help Mugs get a job as a jockey; then watch him learn sportsmanship the hard way.	Unpleasant antics of unpleasant youngsters in an unpleasant atmosphere. *Hopeless.*
They Met in Bombay (MGM) Clark Gable, R. Russell	*Melodrama.* Pair of jewel thieves elude police until the man is inveigled into the British army; whereupon love for empire triumphs and they reform.	Carelessly written and directed. Unethical. Crime and criminals are attractive and the final reform is obviously illogical and tacked on. *Undesirable.*
Too Many Blondes (Univ.) Jerome Cowan, Helen Parrish, Rudy Vallee	*Musical.* Jealousy and ambition tangle against a background of radio auditions and performances.	A few good musical numbers, but not enough to make up for the silly story, the careless direction. *A waste of time.*
Tumbledown Ranch in Arizona (Mono.) Ray Corrigan, John King, Max Terhune	*Western.* The "range busters" arrive just in time to outwit the rascally agents who buy "right of way" for a song, then cheat both ranchers and railroad.	A rather routine western, with too little landscape and riding to make it "fine of its kind." Action is all most obvious. *Perhaps, for western fans.* M, Y

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